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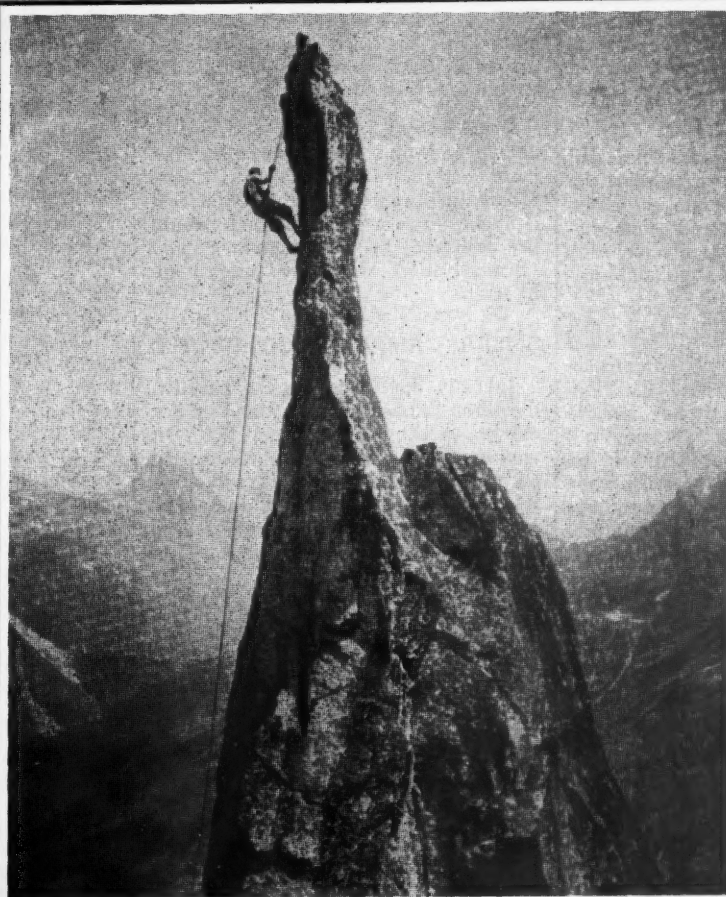
DEFENDER

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GERALD B. WINROD ★ EDITOR



A TRAVESTY ON JUSTICE

SENATOR JOHN J. HALUSKA
PORTAGE, PENNSYLVANIA

THE YEAR 1955 witnessed an episode in the courts of Pennsylvania which, as we look back upon it, seems utterly incomprehensible and fantastic. Had someone warned me in advance that such a thing could happen here in enlightened America, I would have doubted their word.

The episode involved persecution and prosecution of innocent victims at the hands of powerful monopolies, newspapers, radio, television and commentators — using the courts as a vehicle for trying to attain their diabolical objectives.

It was early in April (1955) when the Pure Food and Drug Administration, acting on orders out of Washington, walked into the Hoxsey Cancer Clinic of Portage, Pennsylvania and, using Gestapo methods, seized 250,000 tablets which had been prepared for the relief of cancer sufferers. A substantial quantity of perfectly lawful literature, including several copies of *The Defender* Magazine, was also taken.

On top of that, somebody, some place concocted the idea that if a second blow was dealt the Portage Clinic, it would be sufficient to produce the count of nine. And this brings us to the main part of our story.

DR. ALLEN ARRESTED

One bright April morning a number of constables arrived with guns, entered the Clinic and served a warrant on Dr. Newton C. Allen. They demanded a bond or the body, because the warrant read that he was not a physician. It charged him with practicing medicine without a license.

The good doctor pointed to his credentials hanging on the walls of his

office showing definitely that he was a properly licensed physician in the State of Pennsylvania, and also several other States ... that his license as an osteopathic physician was signed and approved by the Department of Public Instruction as provided by the law.

Dr. Allen also pointed to his M.D. degree and told these constables that there must be some mistake. But they blindly and rudely informed him that if unable to post bond, his body would be delivered to Washington County (Pennsylvania) and placed in jail until trial.

SMEAR CAMPAIGN CONDUCTED

Joyfully the Johnstown daily paper, the three Pittsburgh papers and others, carried screaming headlines that Dr. Newton C. Allen was not a doctor, that he was practicing medicine without a license, and that Senator Haluska had associated himself with a quack and faker.

Smear artists and character assassins also swung into action through television and radio. The grand tidings were carried from coast to coast. The public was told that the new Hoxsey Cancer Clinic at Portage was as good as dead

and buried. At this point, the Editor of *The Defender* was also given a shelling.

They said the Clinic would have to close, first, because our medications had been seized (which was done illegally) ... and, second, because the said medications were being dispensed by a person who was not a licensed physician.

Insult was added to injury by the further widely publicized charge that Dr. Allen, while a resident of Washington County, had written illegal prescriptions to hundreds of people requiring medicines, for the reason that he lacked a license.

Well, fortunately, we immediately gave the constables a bond, and we were compelled to hire attorneys to clear Dr. Allen's name and keep the doors open at the Portage Clinic.

The embarrassment, the cost, the worries of those days, cannot be measured in dollars and cents. It seemed the newspapers would never let up! They just kept hammering and hammering and hammering!

DR. ALLEN FINALLY VINDICATED

The question naturally projected itself: Did the writers of those articles, the commentators and the radio character assassins, have any real knowledge of Dr. Allen and the Hoxsey system of treatment? Or were they dispensing canned trash for the American Medical Association? Did money change hands as part of a scheme to keep a cure for cancer from reaching the public?

We hope to have the answers for these and other questions germane to the subject before a great while. The time has come when a wrong should be made right.

On Thursday, December 15, 1955, the District Attorney of Washington County who was handling Dr. Allen's prosecution, appeared in court and informed the sitting judge, Hon. David Weiner, that after making a thorough investigation, he had found:

First, that no precedent existed for such a case in the United States;

Second, that the prescriptions used in Washington County were made up and printed by druggists themselves;

Third, that Dr. Newton C. Allen was a properly registered osteopathic physician and in addition thereto held an M.D. degree;

Fourth, that no good purpose could be served by pushing the prosecution;

Fifth, that actually no person or per-

—Turn to Page 22.

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DEFENDER MAGAZINE

THE COMMUNIST PARTY NOW

This article is an abridgment (only a fraction) of a handbook report issued by the Senate Internal Security Subcommittee evaluating the present strength of the Communist movement in the United States ... detailing the motives and methods of Communists operating within our borders ... showing Communism in this part of the world to be only dormant, not dead.

THE AVERAGE AMERICAN is unaware of the amount of misinformation about the Communist Party, USA, which appears in the public press, in books and in the utterances of public speakers. In part, this misinformation is consciously planted by members of the Party using ways and means calculated to have the greatest effect in poisoning the channels of American public opinion. In part, it is due to our ignorance of the problem — the problem of the existence in our midst of a mass conspiratorial organization controlled by a foreign power.

Founded in September 1919, the Communist Party of the United States of America is an organization unique in American history. It is not a true political party and differs fundamentally from all political parties in this Country. It is, in fact, a Moscow-dominated, anti-American, quasi-military conspiracy against our Government, our ideals and our freedoms.

The Communist Party, USA, traces its origin to two conventions, held simultaneously in Chicago from September 1 to 7, 1919, of the Communist Party of America and the Communist Labor Party. Both conventions were held in response to an invitation issued by Gregory Zinoviev, then president of the executive committee of the Com-

munist International with headquarters in Moscow, and first published in this Country on July 7, 1919, in the *Novy Mir*, a Russian newspaper published in New York City.

At the Seventh World Congress of the Communist International held in the summer of 1935, attended by Earl Browder, William Z. Foster, Gil Green, John Williamson, Jack Stachel, William Schneiderman, James W. Ford, Robert Minor, Samuel Darcy and Martha Stone, all topflight American Communist leaders at the time, an oath was taken by the assembled delegates assuring "Comrade Stalin, leader, teacher and friend of the proletariat and oppressed of the whole world" that "the Communists will always and everywhere be faithful to the end and to the great and invincible banner of Marx, Engels, Lenin and Stalin" and that "Under this banner, Communism will triumph throughout the world."

Today the Communist movement is no longer an insignificant Russian sect

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fighting against Czarism, but an international movement seeking world conquest and more specifically, the destruction of the American Government as its chief obstacle. The other characteristics of the movement flow logically from this basic conception.

HATE FOR AMERICA

By way of contrast, American political parties, despite criticisms they may make of public policy, are fundamentally loyal to our form of government and conform to its laws. They rely upon the duly constituted agencies of Government and the operation of our democratic processes for the correction of grievances.

Our traditional political parties are loose organizations operating under a very fluid and flexible discipline. Members and leaders will differ sharply with each other and still remain within the same organization. Lenin conceived the Communist Party, however, as an organization which —

"will be able to fulfill its duty only if it will be organized in the most centralized manner, if it will be governed by an iron discipline, bordering on military discipline ..."

Political parties as we know them are highly responsive to the sentiment of their constituents and of the American people as a whole. They encourage independence and initiative. They are essentially democratic in their approach to the rank and file of party membership. Initiative and pressure come from below.

In conformance with its military character and objectives, the Communist Party is organized from the top down. It is essentially undemocratic. The flow of its directives and strategy proceeds from its highly centralized leadership.

As J. Peters has pointed out to his fellow members of the Communist Party, USA, in his Manual on Organization, "all lower Party organizations are subordinated to the higher bodies."

None of our American political par-

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ties is so fanatically bound by dogma as is the Communist Party, which is devoted to the theories of Marxism-Leninism-Stalinism. Briefly this dogma is based upon the following false conceptions:

1. That all phases of American life, industry, education, religion, politics, the press, radio and films, even family life are dominated primarily by an irreconcilable class struggle between the capitalists and the workers.

2. That our system of free capitalist enterprise (which has produced for the American people the highest living standards in the world), has actually outlived its usefulness and must be destroyed.

3. That the system of communism (with its slave labor camps, low living standards, and one-party dictatorship over every phase of human life) is superior to and must take the place of our system of free enterprise, thus abolishing the class struggle for all time.

4. That American democracy is not a government of, by, and for the American people but a capitalist dictatorship, which must be destroyed.

5. That this change to communism and a classless society can be brought about only by the violent overthrow of the capitalist system and our form of government.

6. That the Communist Party is destined to carry out this historic mission.

7. That Communists owe their highest and unreserved loyalty to the Soviet Union, where the Communist system has been finally established.

This chain of dogma is the frame of reference by which the Communist interprets the world around him and maps out his behavior. It provides him with a clear perspective of his present and future battles. It indicates the goal toward which he is striving and which justifies every means from treason to murder. It offers a powerful political myth inspiring Communists with fanatical zeal.

SOFTHEARTED LIBERALS

Fully aware that if it appeared openly in its true guise as a bridgehead of a hostile, foreign dictatorship, the Communist Party, USA, would attract little support, its methods are based primarily upon deception. This approach is inherent in the Communist movement and was laid down by Lenin in his word "Left-Wing" Communism: An Infantile Disorder, first printed in Russia in April 1920, in which he declares:

"It is necessary to agree to any and every sacrifice, and even — if need be — to resort to all sorts of devices, manoeuvres, and illegal methods, to evasion and subterfuge..."

Hence the Communist Party, pro-Soviet always, nevertheless calls itself the Party of Jefferson, Jackson and Lincoln. It operates behind the scenes of the Progressive Party and the American Labor Party. Its members resort to aliases and deny their affiliation. It builds up numerous front organizations with attractive labels to ensnare the unwary in its various campaigns. Its leaders do not hesitate to deceive their own members as to the Party's real nature and purpose.

Well-intentioned but naive individuals are constantly deploring the fact that Communists rudely reject their amicable advances for good will and co-operation. They are wont to blame themselves or our own national policy for lack of response to their friendly overtures. They do not understand that the Communist Party, USA, looks upon itself as being in the nature of a reconnaissance and commando force operating in enemy territory in behalf of the Soviet fatherland.

Unaware of the philosophy behind Communist tactics, unsophisticated and softhearted liberals are sometimes stunned by the barrage of invective which greets their well-meant advances. They are unmindful of Lenin's effort to arouse among his followers a "passion for political denunciation," a field in which he was a master.

"We Communists," declared Joseph Stalin at Lenin's funeral in 1924, "are people of a special mould. We are made of special material. We are those who comprise the army of the great proletarian strategist, the army of Lenin. There is nothing higher than belonging to this army."

Outside of the Communist movement, especially in naive liberal circles, there is a prevailing illusion that Communist discipline is primarily based upon high idealism and conviction. However, the chief conspirators in the Kremlin are not so impractical as to rely upon such fortuitous and changing factors. They have too much at stake.

Therefore a much more reliable instrument is employed, namely, blackmail. With the aid of extensive files continuously augmented, showing every personal foible and misstep, every deviation from the Party line, the threat of compromise or exposure affords an alternative means of insuring obedience.

NO MORAL RESTRAINTS

The Communist Party is permeated with an atmosphere of distrust toward every individual Party member. Hence members and leaders are subject to a process of continuous checkup, totally at variance with procedure in our political parties.

Our American political parties may clash over issues or public office. Nevertheless there is a certain code of ethics, of loyalty which is generally recognized and adhered to. The Communists have no such scruples. They believe that ethics should be completely subordinated to the class struggle, that is to say to the Communist movement.

According to the Soviet Short Philosophical Dictionary, "Moral" is only

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that which facilitates the destruction of the old world," which means our democratic world and particularly the United States. "Moral," according to this conception, "is only that which strengthens the new, Communist regime." Again, Lenin has said to Communist youth, "Our morality is entirely subordinated to the interests of the class struggle."

Specifically this means that Communists consider themselves justified in violating any and every ethical code in the interest of what they consider a "higher" cause. Having been defeated by a legitimate majority vote they will refuse to recognize it and press their original contention. Having been expelled from an organization, they will try to penetrate through other channels. Solemn agreements are, to them, merely scraps of paper.

Communist influence cannot be estimated properly merely by comparing its votes or membership with those of political parties. Those who declare that the Communist Party is no menace because its membership and voting strength constitute only a fraction of a percent of the total membership and voting strength of major political parties are deluding themselves and others.

We must keep this in mind in estimating the influence of this tightly organized, coordinated, and aggressive group and its combined effect upon an amorphous, comparatively unorganized mass of people who are, for the most part, blissfully unaware that they are being worked upon by a conscious, conspiratorial group with a clear-cut policy. We must remember that in a highly sensitive and articulated society like ours, it is not difficult to cause havoc by a strategic dislocation. Communists make a practice of seeking out such points of vantage.

Thus a Party member or sympathizer may be an official of a labor union with thousands of members which can tie up a given community or industry. He may be an unpublicized Government official who prepares memoranda on policy affecting the entire Nation. He may be an atomic scientist with access to highly secret information vital to our security. He may be a writer, a preacher, or a radio commentator with a vast audience.

He may be a script writer whose film or radio message, voiced by a popular star, reaches millions. He may be an actor whose popularity is exploited by the Party to sponsor its front organizations and public appeals. He may be an artist with a mass following in the art world. He may be the descendant of some well-known family tracing its ancestry to the days of the American

Revolution, whose name adds glamour to Communist enterprises. He may be the leader of a tenants' league or a community organization. He may be the idol of a racial or foreign language group. In each case the individual's influence radiates to ever-widening circles with an effect similar to that of a stone thrown into a pool.

FORMER COMMUNISTS

Government agencies are sometimes confronted with cases in which individuals claim that they have resigned from the Communist Party. Under no circumstances should such a statement be accepted at its face value. Party members have been known to use this device when they are convinced that their previous Communist affiliations are known and provable.

In other cases, as for instance in connection with the signing of non-Communist affidavits, the Party will instruct members who are trade-union officials to formally resign while remaining under Party discipline.

A number of known Communist union leaders have signed non-Communist affidavits in order to be in a position to avail themselves of the machinery of the National Labor Relations Board. During World War II, known Communists, who were members of the Armed Forces, were allegedly given a leave of absence in order to make them eligible for commissions. This did not prevent them from faithfully following the Communist Party line and from holding official positions in the Communist Party after the close of the war. Such instructed withdrawals are clearly suspect.

Within our own borders it is estimated that it takes from 10 to 20 investigators to keep 1 subject under constant surveillance. With a Party membership of 22,663, and at least 10 times that number of sympathizers, it would take a secret police of close to a million to maintain a constant surveillance of this group. This is utterly contrary to our democratic traditions and would mean the setting up of an enormous American Gestapo or MVD. Within the limits of its resources, the FBI is, of course, doing a magnificent job.

It is sometimes asked, "How do we know the reformed Communists have actually reformed? How do we know that they are not secret agents?"

The answer to the above question, of course, is that intelligence and common sense are required in dealing with both Communists and ex-Communists. There is no substitute or short cut. The fact of the matter is that in judicial and deportation cases thus far, including the cases of Alger Hiss, Harry Bridges, the

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11 Communist leaders, Harold Christoffel, and many others, the testimony of ex-Communists has demonstrated a high level of credibility under rigorous cross-examination and investigation.

Those who do not understand the Communist underworld are apt to misunderstand all that is involved in turning against the Communist Party. It is not nearly so simple as repudiating a political party.

The history of the international Communist movement is replete with cases in which dissidents have been assassinated or have mysteriously disappeared. Former Soviet Intelligence Chief Walter G. Krivitsky was found shot in a Washington hotel in the early forties. George W. Alberts, an opponent of Communists in the maritime field, was found dead on board the steamship Point Lobos in 1941, beaten with blunt instruments and hacked with knives. Juliet Stuart Poyntz, a leading New York Communist, suddenly vanished without a trace in the late thirties. Laura Law, who was threatening an expose of the Party in the State of Washington, mysteriously disappeared.

The purging and liquidation of leading Communists is a common occurrence in countries behind the Iron Curtain and in the Soviet Union. It thus takes some courage for an ex-Communist to defy this nefarious machine. Under the circumstances, ex-Communists might be expected to prefer obscurity and safety.

No political party in the Country is as aggressive in recruiting new members as is the Communist Party, nor as systematic. J. Peters in his Manual on Organization lays down the principle that "Continuous daily recruiting is the basic task of every Unit and each individual member of the Party."

COMMUNISM A RELIGION

Once an individual enters the Communist Party, he separates himself psychologically from life outside the party, from his former social contacts, his family, and his business associates. He

lives in a world which is hermetically sealed off from the outside by a more and more impenetrable iron curtain of continuous indoctrination to which he has become addicted to the exclusion of all other outside sources of information and thought.

He relies upon Party literature, schools, and spokesmen for his views and information. He attends pro-Communist plays. If he attends a concert or a social function, it is one given as a benefit for the *Daily Worker* or some other Communist cause. It is a satisfying experience for certain types of people. In this closed circle the Communist hears the same Communist cliches reiterated over and over again with never a doubting word. It is like listening to familiar music. He meets the same or similar people wherever he goes, all moving in the same Communist rut.

Added to all this is the excitement of picket lines, strikes, mass meetings, parades, demonstrations, tiffs with the police, and arrests. An active Communist will sometimes attend several meetings a day. In other words, there is not a dull moment.

The Party is, in a sense, a vehicle for anyone with an ax to grind, for anyone who has become embittered either by some unfortunate personal or emotional experience, a victim of some serious physical ailment or handicap, a second-rate artist, a lawyer without clients, a doctor without patients, a writer without an outlet, or a preacher without a parish, whose personal ego is soothed by the thought that it is all the fault of the capitalist system. He finds, in the Party, an instrument to vent his spleen against the imagined source of injury, as well as a receptive audience.

It is not essentially correct to look upon Communists as ordinary criminals. Strangely enough, they may commit the most heinous crimes, all the way from treason to murder, in the firm belief that they are thereby furthering the interests of humanity. They may be pursuing the highest motives based upon the warped and erroneous conscience which Communist doctrine has inculcated.

Thus they will justify the utmost ruthlessness, the Communist purge trials, the use of forced confessions and the forced collectivization of millions of peasants, resulting in widespread famine and starvation. The favorite cold-blooded apology is "You must break the eggs if you would have an omelette," the omelette in this case being socialism.

The Communist, in other words, considers himself a soldier in the international Communist army defending the interests of international communism and the Soviet Union which, in his eyes, morally justifies the taking of life, spying, and all the activities of war.

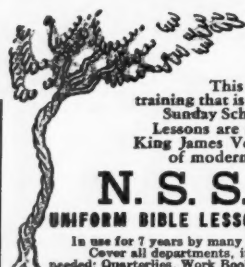
Communist faith often invokes the fervor of a new religion. The Party member feels he is a member of an elite group, who is privileged to live in a circle which is the germ of the new world of tomorrow. The nonparty infidels, he thinks, are living in outer darkness in a world which is decadent and doomed. For the apostles and prophets of religion he substitutes Marx, Lenin and Stalin.

HOW RED FRONTS OPERATE

A Communist front organization may be broadly described as an organization formed at the initiative of the Communist Party of the United States or another country or the Communist International (Cominform) and operating under Communist instruction for the accomplishment of one or more current aims. The actual aim of the Communist front is not openly stated but is concealed behind a high-sounding and attractive reform objective.

In exceptional cases like the American Youth Congress, the Communists have taken over an organization originally organized by non-Communists and have transformed it into a Communist front. A front can be local, national, or international in its scope.

The building of front organizations has been laid down as a primary directive by Otto Kuusinen, secretary of the Communist International, for all Communist parties in the following words uttered at the Sixth Plenum of the Ex-



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Executive Committee of the Communist International held in Moscow:

"The first part of our task is to build up, not only Communist organizations, but other organizations as well, above all mass organizations, sympathizing with our aims, and able to aid us for special purposes ... We must create a whole solar system of organizations and smaller committees working actually under the influence of our Party."

The real purposes of the Communists in building a front organization are never those which are publicly stated to attract adherents.

Benjamin Gitlow, former Communist Party candidate for Vice President of the United States, former member of its politbureau, and a former member of the Executive Committee of the Communist International, has explained how a front organization is formed.

"A front organization is organized by the Communist Party in the following fashions: First, a number of sympathizers who are close to the Party and whom the Party knows can be depended upon to carry out Party orders, are gotten together and formed into a nucleus which issues a call for the organization of a particular front organization which the Party wants to establish. And generally after this is done a program is drawn up by the Party, which this provisional committee adopts.

"Then, on the basis of this provisional program, all kinds of individuals are canvassed to become sponsors of the organization, which is to be launched in the very near future. A provisional secretary is appointed before the organization is launched and in every instance in our day the secretary who was appointed was a member of the Communist Party ... And as president of the organization we would put up some prominent public figure who was willing to accept the presidency of the organization, generally making sure that, if that public figure was one who would not go along with the Communists, he was of such a type that he would be too busy to pay attention to the affairs of the organization ...

"On the committee that would be drawn together, a sufficient number of Communists and Communist Party sympathizers, who would carry out Party orders, was included, and out of this number a small executive committee

was organized ... which carried on the affairs of the organization, so-called, and this small executive committee, with the secretary, really ran the organization. And this small committee and the secretary are the instruments of the Communist Party, with the result that when manifestos or decisions on campaigns are made, those campaigns are ordered by the Communist Party."

Since Communist fronts have a way of changing names from time to time and from place to place, no specified list can serve as a permanent safeguard to insure their detection. Safety from their machinations can be guaranteed only through ceaseless vigilance and detailed knowledge. We therefore present for the guidance of the American people certain criteria which will be useful in spotting a Communist front.

IDENTIFYING DECEIVERS

Does the organization receive publicity and promotion in such Communist publications as the *Daily Worker*,

Daily People's World, *Masses* and *Mainstream*?

Does the organization hold meetings in halls or does it have its offices in premises ordinarily used by Communist organizations?

Is literature of the Communist Party and other front organizations to be found at headquarters and at meetings?

Does the organization, and especially its official organ, follow the Communist Party line on issues and campaigns publicized in the *Daily Worker*? Does it invariably support and defend the Soviet Union?

Is the organization repudiated as Communist-controlled by such outstanding organizations as the American Federation of Labor, the American Legion, or its own former constituents? What is its history? How long has it existed?

It would be well for alert Americans to be aware of the tricks employed by Communist fronts when faced with the threat of exposure or prosecution. We



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list some of these which have previously been employed.

1. After lengthy and arduous investigation, the front will suddenly change its name so that the job will have to be done all over again. Sometimes fronts will merge to avoid exposure or prosecution. At times they have been known to assume a name similar to some well-known and respectable organization. An example is the Methodist Federation for Social Action which has no official connection with the Methodist Church. Another is the now defunct A. F. of L. trade-union committee for unemployment insurance which was forced to desist from using this name as the result of an order secured by the American Federation of Labor before the Federal Trade Commission.

2. The names of prominent citizens who have been duped into the organization who are usually inactive and unaware of what is going on, will be cited as proof of the organization's respectability.

3. Individuals who expose the character of Communist fronts will be threatened with libel suits, smears, physical assault, blackmail, and ouster from official positions. Legal advice is always valuable as a safeguard.

4. The organization will claim a membership which cannot be accurately verified.

5. Communist fronts, when identified as such, will immediately and vigorously deny the charge.

6. A favorite device is to arrange for the defense of the particular front by a non-Communist publication. For example, when the Southern Conference for Human Welfare was exposed as a front by the House Committee on Un-American Activities, it was defended in the Harvard Law Review by Walter Gellhorn, of Columbia Law School.

7. Ofttimes, after a Communist front has been successfully launched by a provisional committee, a new committee will be substituted to conceal the origin of the organization.

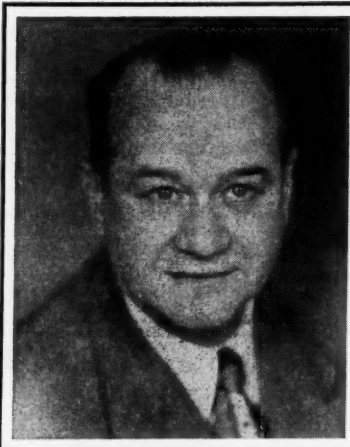
8. A favorite Communist gambit is

the claim that since an individual belonged to a given front organization prior to its citation as such by the Attorney General, the individual should not be held responsible.

9. Recently there has developed a tendency to decry references to defunct organizations. This is unrealistic because the fact of membership in an organization which was subversive loses none of its evidentiary value when the organization goes out of existence. No information about a live and active con-

spirator should be considered as dead or irrelevant.

It should be pointed out in this connection that in the early 1940's Alger Hiss was listed in Congressional files as a member of the national committee of the *defunct* International Juridical Association. There were no other front associations for this man at the time. This Communist link was ignored by the State Department and Alger Hiss was left to conduct his nefarious activities until 1948 when Whittaker Chambers appeared on the witness stand.



TRUTH IS WITH THE ARABS

SENATOR JACK TENNEY
HOLLYWOOD, CALIFORNIA

TO UNDERSTAND the war clouds in the Middle East, it is first necessary to pierce the thick, heavy fog of dishonest propaganda that the Zionists and their Gentile journalistic stooges have spread over the picture. Politicians and candidates for public office, as well as political parties, have added to the confusion.

Fearful of the Zionist vote manipulated by the "terrible power" of the Zionist purse, politicians and officials faithfully echo the false propaganda line of Israeli "justification" and Arab "aggression" as it is unceasingly laid down by the *Jewish Telegraph Agency* and distributed by Zionist organizations. Press "hand-outs," news-wise and editorially, are reproduced by editors who dare not refuse publication under the tacit threat of being destroyed as "anti-Semites."

Israel is continually pictured as a "peace-loving" bastion of "western democracy" standing heroically between the Iron Curtain and the capitalistic world. The Arabs, on the other hand, are always represented as a barbaric, half civilized people, ferociously attacking the "brave little democracy" without cause or provocation.

The facts are clear. The Zionists have been as coldly calculating, as brutally cold-blooded, and as viciously aggressive as their most rabid anti-Nazi journalists attempted to represent Hitler. By carefully planned fifth column infiltration they penetrated Palestine, buying up Arab land as rapidly as means could be supplied and the Arabs dispossessed.

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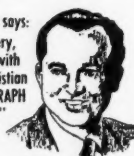
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and assassinations, the Jewish Zionists drove the British out of Palestine, while their counterparts applied political pressure on the governments of the world and the United Nations. Meanwhile the Arabs were driven from their homes and farms by the invaders. Nearly one million of these betrayed people now face starvation in the desert — some of them within sight of their old homes. And Palestine has been the home of the ancestors of the Arabs for more than two thousand years.

The United Nations, under Zionist pressure, finally collapsed, and put its stamp of approval on the Zionist conquest of Palestine in June, 1948. To fight this unjust betrayal the disorganized and ill-equipped Arabs would have been forced to fight the world. Israeli forces, heavily armed by the Soviet Union, and financed by international Zionists, ultimately defeated the uncoordinated and poorly equipped armies of the Arabs.

So the answer is clear. The Zionist Jews were and are wrong. The Arabs have justice on their side.

The true facts of the Zionist invasion and conquest of Palestine have been meticulously concealed from the public at large. The Arabs have little or no influence in the United States. Their numbers here are small and they neither control nor influence the government, public officials, radio, television, or the press. Upon becoming American citizens they become *Americans*. Consequently the Arab story has not been told to the American people.

The Arabs are represented in the United Nations by delegates from the Arab nations. In addition to the Israeli representatives at the United Nations Israel is represented by Zionists from nearly every other Nation. The non-Zionists at the United Nations are fearful of opposing Zionist proposals under the tacit threat of being called "anti-Semitic."

The fact that the Arabs are also Semites doesn't seem to matter.

Every effort is now being made by American and English Zionists to involve the United States and Great Brit-

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ain in a war with the Arabs. Will American boys die along the banks of the Jordan so that the Zionists may secure their theft of Palestine?

Compounding hypocrisy, the latest Israeli gimmick is the most hypocritical of all. The Arabs are buying arms from the Communists!

Let us take a look at the record on this one!

Dr. Moshe Sneh, Haganah leader, addressing the World Jewish Congress in Switzerland, July, 1948, held that the Soviet Union was the only real friend of Israel. Who, of the three great world powers, he demanded, "set itself with steel-like firmness in favor of Jewish independence in Israel."

Dr. Sneh answered his own question by challenging the delegates: "Is there one Jew who in his heart will not confess that it is the Soviet Union?"

Yakov Zerubavel, a member of the Jewish Agency for Palestine, Zionist, and leader of Israel's Mapam (United Workers Party), was on the side of the Soviet Union in the Korean War.

"It is not a simple matter," he stated, "to remain neutral in a stormy world in which the imperialist rulers call for war day and night and persist in their unashamed suppression of every people's movement striving to free itself from the yoke of occupation. ... We recognize and greet the victorious people's revolution in China even though in the counsels of the UN there still sits the defeated Chiang Kai-Shek ... Now Korea's turn has come ... The UN Security Council provided a shield for the aggressive action of the United States. The Soviet Union did not participate in that Security Council meeting. China — the real China, which Israel recognizes — was also absent ... A decision taken under such circumstances could not possibly have any binding value ..."

In addition to this complete and unequivocal Soviet Union orientation, Mr. Zerubavel believes that "the Soviet Union is the organized force called upon to lead humanity to liberation and freedom."

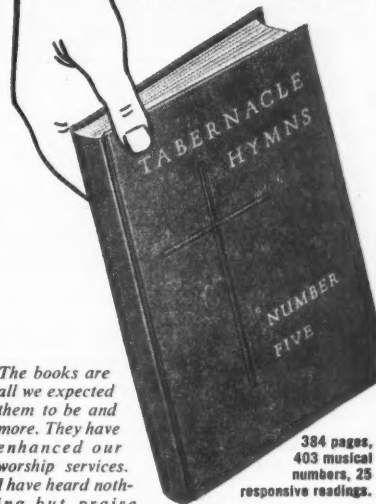
The Zionist exploitation of Egypt's decision to purchase arms from one of the Soviet Union's satellite countries was designed to "scare" the United States into supplying arms for Israel and to prejudice the Arab cause. Moshe Sharett, upon his recent arrival in New York, announced that his government will purchase arms anywhere it can secure them.

Right thinking people in possession of the facts must necessarily sympa-

thize with the Arabs. Their position and their feelings are understandable.

In a less decadent age men of good will and a sense of justice would be indignant at the brazenness of the Zionists. And men of good will would right the wrong done the Arabs if they could. But most men of good will today are fearful of speaking out for fear of being labeled "anti-Semitic" — and becoming the target for Zionist retaliation. Hence the Arab appeals for justice fall on deaf ears, and the Arab World must look to its own defenses.

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WHERE ART THOU?

Sermon Of The Month

DR. OLIVER E. WILLIAMS
UNION CITY, PENNSYLVANIA

I WISH to speak to you from Genesis, the third chapter and ninth verse: "And the Lord God called unto Adam, and said unto him, Where art thou?"

And suddenly, all unaware,
He heard God's voice upon the air.
He heard a voice none else could hear
From centered and from errant sphere.

God speaks to the individual, to the soul. These words, spoken at the dawn of creation, are as fresh and timely as if uttered only yesterday. They carry a message to modern man.

"I heard," said Adam. "I was afraid. I hid myself." Can you not see your face in this mirror? Look again and you will visualize the person who bears your name. Adam's sin frightened him and he hid, hoping to avoid the consequences.

I am using this text for three reasons:

First, because of its restorative appeal. It portrays God seeking to reclaim a disobedient child. When Adam heard God calling, he came out of hiding and found restoration, fellowship and favor.

It was this question that aroused your speaker many years ago. The situation was this: I was a worldly young fellow, going the downward way. Both my heredity and environment were all that could be desired. My father and my grandfather were ministers. My boyhood training was wholesome and should have led me to the better life.

Then one night with a group of young people, I attended an open air meeting

which my father was conducting. He had secured the services of an evangelist from Kansas, called the "Western Cyclone." I have forgotten all the sermons I heard him preach, and all except two of his texts... but these still linger: "Christ died for our sins," and "Where art thou?"

This latter one played like forked lightning about my soul. I became convicted of sin and when he gave the invitation, was one of the first to accept Christ as Saviour and Lord. I am using the text tonight, in the hope that it may lead others to the same decision.

My second reason is its directness. It bears but one interpretation. "Where art thou?" The question is clear and definite, needing no explanation or elucidation. There can be no confusion as to the meaning of the interrogation.

By inserting your own name instead of the one here given, you will get God's message direct to yourself. Interpreters of Scripture sometimes cloud clear meanings. Such interpretations often become interpolations which change the intended message.

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My final reason for using this text is that it helps professed Christians to find themselves. Many are at sea regarding *personal religion*, without chart or compass.

The Church record which bears your name may be of little or no concern to God. The matter of importance is whether or not you are a member of "the Church of the firstborn," with your name written in the Lamb's book of life.

In the book of Thy kingdom,
With its pages so fair,
Tell me, Jesus my Saviour,
Is my name written there?

THE FACT OF GOD

God speaks through the Holy Spirit to each individual personally. He spoke to Adam as one would speak to his friend. In prayer, the spiritually minded child of God feels that he is having conversation with the Heavenly Father face to face.

We live in a materialistic age when unregenerate men think of God in the abstract, as if He were not a person. Some are so betrayed by the five senses that they will not admit there is a personal God. What is God to you? A person? An influence? An impersonal principle? My text suggests the necessity of an answer on your part.

It is beyond the comprehension of many that God could be interested in their personal affairs. They have no conception of how the Creator of the universe reveals himself to human beings who gear themselves to His will. They have a nebulous idea that He exists, but His interests lie beyond human reach.

Mercury, we are told, is the nearest planet to the Sun, but thirty-seven million miles away. Venus, sixty-eight million; the Earth, ninety-three million; Mars, one hundred forty-five million; Jupiter, one hundred seventy million; Saturn, four hundred ten million; Uranus, one billion, eight hundred twenty million; Neptune, two billion, eight hundred sixty-two million miles.

But the modern skeptic wishes to think of God as being farther removed from him than any of these distances from the Sun. A sense of divine nearness imposes restrictions upon conduct which sinful men resent. They must therefore find some way to dispose of God. The evolutionary hypothesis,

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which proposes that everything be reduced to natural law, has proved useful in this connection. The assumption is of course fallacious and can only bring moral, spiritual and eternal injury to those who wish to hide from God.

There can be no widespread revival to awaken sinners and lead them to conversion, until there comes a restoration of the God consciousness. Men must "believe that He is, and that He is a rewarder of them that diligently seek Him."

Is God now speaking? The answer is, "Yes, to those who have ears to hear." It is written, "He that hath an ear, let him hear what the Spirit saith unto the churches." The master spoke of those who "having eyes, see not and having ears, hear not."

Answer, please: Do you hear, see, know, discern, the presence of God? Is He real to you? Are you on speaking terms with Him? Where art thou?

God speaks by nature. He speaks by revelation. He speaks by judgment. He speaks by the Holy Spirit.

Nature is the book of God closed.

Revelation is the book of God disclosed.

Judgment is the book of God foreclosed.

The Holy Spirit is the book of God inclosed.

Deaf, indeed, is the man who cannot hear God speaking from any of these books! When He speaks to you, I would suggest first, that you give

A CONSISTENT ANSWER

"O consistency, thou art a jewel." Assume a factual attitude regarding your position. Engage in no false or speculative notions. Get down to bed-rock realities.

There are only two classes of people: Those that are righteous and those that are unrighteous; those that are godly and those that are ungodly; those that are saved and those that are unsaved; those who have been born again and those who have not been born again.

Even Nicodemus, a brilliant and religious man, could not escape an interrogation regarding his spiritual birth. Christian experience begins at birth — the new birth. It is certain that one cannot live the Christian life until he has become a Christian. It is also certain that one cannot know and worship God, in spirit and in truth, until he is born again.

I asked a man in a city in Wisconsin if he were a Christian. "Most certainly," was his answer. "I was born in a Christian nation." But that would not make one a Christian, any more than

being born in Africa would make one an Ethiopian, or being born in China would make one a Chinese, or being born in a stable would make one a mule.

"Marvel not that I said unto thee, ye must be born again." These words were not spoken carelessly by the Master. In the second place, I suggest that you give ...

A POSITIVE ANSWER

Every action of our lives originates from either a positive or negative premise. God works only through the positive. He is Creator and hence constructive. There is certainty and finality in our relationship with Him. Our spiritual attitude should be positive. Our faith should be positive and unwavering.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." I John 5:13.

If John wrote this epistle with one purpose in mind, "that ye may know that ye have eternal life," then all who believe on "the Son of God" should know experientially the answer to the question contained in our text.

Speculation about one's soul is not only hazardous but downright folly. Positive knowledge is needed. John tells how you may know. Here it is. "He that believeth on the Son of God hath the witness in himself." I John 5:10.

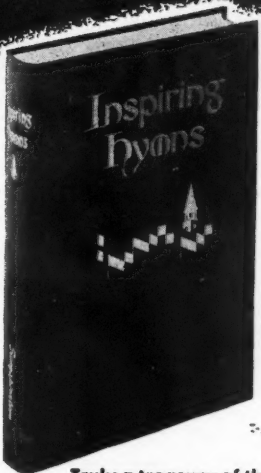

Christians of the last generation had the habit of *praying through* until the experiential contact and personal assurance became a reality. The greatest achievement in life is to experience God in consciousness.

J. R. MacMurray has expressed this thought in the chorus:

I know, I know, I know, I know,
Christ died on Calvary.
I know, I know, I know that I know,
He died to set men free.
I know, I know, O yes; I know,

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The Bible tells me so.

I know, I know, I'm sure that I know,
He lives and reigns in me.

In the third place, and most important of all, I suggest that you give ...

A SCRIPTURAL ANSWER

Everything in our religion is measured and squared by the Book. Your standing with God is not determined by a Church record, date of baptism, or any other religious observance, important as these may be ... but by the Word of God. By it we must live, die and face the realities of eternity.

Let us turn now to what has been called the "handbook of assurance," the First Epistle of John. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." I John 3:2.

This Epistle was written to Christians. They "believed on the Son of God" and by believing became sons of God. God speaks in the endearing terms of parenthood to His children. "Beloved, now are we the sons of God."

Can we become God's sons here in this life? Yes, by believing on the Son of God. If you have accepted Jesus Christ as Saviour, then you possess the assurance, by experience and a knowledge of the Word, that you are a child of God. To believe savingly is to receive Him. John 1:11-12.

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." I John 4:13.

The witness of the Spirit! This doctrine of religious certainty produced the great revivals that gave birth to many of our denominations. It needs to be restored in professed Christian circles today.

All this is inexplicable to the natural man, and Paul tells why. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Corinthians 2:14.

But those who have experienced an inner work of the Holy Spirit live on a different level. They have the Christ mind instead of the carnal mind. Saints of all ages have testified to enjoying the witness of the Spirit, especially in times of hardships when passing through trying circumstances.

Having discussed the matter of assurance, let me suggest that our text also brings a tender appeal to the backslider. God wishes all such restored from backsliding. He does so, as it were, in tears. His appeal is tender with mother love. The question causes reflection. "Where art thou?"

It suggests the possibility of a former experience of love, joy and fellowship, now lost. Where art thou now?

Have you seen better days? You were once happy in the fellowship of your heavenly Father. Once you basked in the sunlight and breathed the pure ozone of an altitude unreachd by sinful men. Once you fed on the manna of heaven and partook of the delights of the sanctified. Saints of earth were your companions and prayer was a natural habit.

But where are you now? It is almost unbelievable and humiliatingly shameful. You can only answer, "I heard thy voice in the garden. I was afraid. I hid myself."

Listen! He speaks to you. "Where art thou?" It is the voice of pity, the voice of love, the voice of God. He is now calling. Perhaps if you will get quiet, you will feel a tugging at your

heartstrings even at this hour.

Finally, with our "citizenship" (as Paul says), established in heaven, another phase of the question presents itself ...

WHERE ART THOU IN RELATION TO DUTY?

Is your faith strong? Have you taken on the whole armour of God? Are you fully panoplied and ready for the battle? Are you on active duty as a true soldier of the cross?

The story is told of a flag sergeant who distinguished himself during the battle of Gettysburg. It was on the last day of that dreadful four-day struggle.

The Union soldiers met Lee's men in the wheat field. The battle grew increasingly fierce, with men wounded and dying on all sides. The arm of the color bearer was shot off at the elbow but he would not give up, and went on with Old Glory ... determined not to let the flag fall.

Then another ball severed part of the other arm. It then seemed that he must fall back. However, he refused, and the story runs that with the stub of an arm, and the folds of the flag in his teeth ... he still went on, until the battle was won. Pale and weak from loss of blood, his buddies carried him on their shoulders back to General Mead's headquarters, and told the story of his valor. As General Mead wept, the wounded man whispered: "General, she never touched the ground."

Give us a sacrificial, self-denying, determined spirit and the cause of Christ will move forward, no matter what form Satan's opposition may take.

Now, let us summarize.

God is a person. He has revealed Himself to human beings on this planet. He deals with us as individuals. The question is before us, "Where art thou?" Let us compose our answers consistently, factually and make certain they are squared with Scripture.

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This clever piece of writing is a paraphrase of Mark Antony's famous funeral oration written by William Shakespeare for his play "Julius Caesar."

FRRIENDS, Americans, countrymen, lend me your ears; I come to bury the Constitution, not to praise it. The evil that men and documents do lives after them; the good is oft interred with their bones. So be it with the Constitution.

The cunning "One-World Conspirators," the "internationalist schemers," the "war promoters" have told you that the Constitution is an old-fashioned document and too ambitious. If it were so, it was a grievous fault. And grievously hath the Constitution paid for it. Here, under leave of the controlled "international press," the "invisible government," and the rest — come I to speak at the Constitution's funeral.

It was our oldest friend, faithful and just to us. It hath brought many rights and safeguards to our people. Under its protection our general coffers were filled. Did this in the Constitution seem ambitious?

When the poor have cried or been in need, the Constitution hath fed and protected them and their children. Ambition should be made of sterner stuff. Yet the "selected" Supreme Court has said, the Constitution is ambitious — and are they honorable men?

You all did know that our wise and patriotic ancestors had opportunities to give someone a kingly crown, which he did thrice refuse. Was this ambition?

I speak not to disprove what the un-American United Nations plotters have spoken. But I am here to speak what I do know. You all did love this Constitution once, not without cause; what cause withholds you then to mourn for it?

O, judgment, thou art fled to brutish beasts. And men have lost their reason. Bear with me, my heart is in the coffin there with the Constitution, and I must pause till it come back to me.

But yesteryear, the Constitution's word might have stood against the world, now lies it there. And none so

poor to do it reverence. O, citizens of these United States! If I were disposed to stir your hearts and minds to rage, I should do the "internationalist" tax-exempt organizations and the "One-World" Foundations wrong, who, you all know, say they are honorable men. I rather choose to wrong the murdered Constitution.

Than wrong such "honorable" men? But here's the world's greatest document — the Constitution — with the seal and love of our wise and courageous God-fearing Founding Fathers. Let but the people hear this testament and you would go and kiss the Constitution's wounds. Yes, beg a part of it for memory, mentioning it to your children and passing it on as a rich legacy unto their issue.

It is not mete that you know how much the Constitution loved and protected you. For it will inflame you and make you mad. 'Tis good you know not that you are the heirs and owners of this great country — that the so-called "powerful men" and their stooges are but your servants.

★ ★ ★

MAKE A RING about the coffin holding the Constitution and I shall read its message to you. And if you have tears, prepare to shed them now.

You all do know this heritage, where all the rights and power were reserved to you. And with loving hands the Founders of this country covered it with our flag of red, white and blue. Look in this place ran the United Nations dagger through; see what a rent Supreme Court decisions have made. Through these openings the well-publicized "advisors" stabbed, and as they plucked their cursed steel away, mark how the blood of the Constitution and the hopes of freedom flowed.

These stabs of treasonable people, admitted to our country as "citizens," were the most unkindest cuts of all. For ingratitude, more strong than

Americans' arms, quite vanquished the Constitution. They burst its mighty heart, and Bloody Treason now flourishes over us.

Stay, countrymen! Good friends, patriotic friends, let me not stir you up to such a sudden flood of mutiny. They that have done this deed say they are "honorable;" what private international plots they have, alas! I know not. They are cunning and clever, and will, no doubt, try to answer you.

I am no orator, as our enemies are; but as all you know me, a plain, blunt man, that loves my country, I humbly ask to speak my thoughts. For I have neither wit, nor words, nor worth, nor action, nor utterance, to stir men's blood; I only speak right out to tell you that which you yourselves do know.

I show you the Constitution's wounds, poor dumb mouths, and bid them speak for me. But were I otherwise, I would ruffle up your spirits, and point to every wound in the Constitution. And then, at last, this should move the people of America to rise and mutiny against the conspirators who are planning to take over our country, and thus avenge the Constitution's death.

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COMMUNISM AND THE WORLD COUNCIL

Josef L. Hromadka, a Czechoslovakian Communist and active official in the World Council of Churches, is making a trip to Australia (accompanied by Bishop G. Bromley Oxnam) ... to spread poison in the livery of the Church. Senator McCarthy took note of this matter in the accompanying speech delivered before the United States Senate on January 20, 1956.

MR. PRESIDENT: I read in the newspapers today that a group of Protestant ministers, including four well-known American clergymen, are leaving for Australia next Monday to protest the propaganda tour of Prof. Josef L. Hromadka of Czechoslovakia in the churches of Australia.

I would like to have it go on record that I heartily approve of the courage and determination of these men of God representing American churches who are going to Australia to expose Hromadka as the "No. 1 Communist spokesman in the religious world." That title was given Hromadka by the International Council of Christian Churches which is recognized as a militant anti-Communist Protestant group representing 57 denominations in the Free World.

At their Third Plenary Congress in Philadelphia in August, 1954, the group unanimously approved a resolution which stated: "Hromadka has consistently voted the Communist line as the No. 1 Communist spokesman in the religious world. His approach and propaganda should be thoroughly understood and rejected by Christian people throughout the world."

Hromadka is no stranger to Communist causes. Sometimes dean of the Prague University, Hromadka was decorated by the Communist president of Czechoslovakia, Antonin Zapotocky, for his contribution to world communism.

On July 23, 1951, Hromadka was a featured speaker at a Communist rally at Helsinki, Finland. The Finnish communist paper, *Vaapa Sana*, quoted Hromadka as follows: "In this peace effort the Christian and non-Christian, Communist and non-Communist, can stand together because our effort is the same. Therefore, I urge all Finnish Christians to join our work for the peaceful and generous world."

Hromadka has attempted to rally churchmen to the Communist cause in similar rallies in Eastern Germany. In the Fall of 1951, he addressed a conference of the Reformed Church of Hungary at Budapest. He said that he was "shocked by the prejudice of Western Christians when they say that Christian life cannot be lived in Communist lands." He further declared: "The truth is, I feel quite at home in it. We have all the possibilities of serving the church faithfully under Communism."

In an official appeal to the churches

of the west to cooperate with the Communist goals which appeared in the *British Weekly*, December 10, 1953, Hromadka pleaded for: (1) a recognition of Communist China, (2) to oppose the rearmament of Western Germany and (3) to blame the Western countries for the Korean war and for exploiting backward nations.

He asserted that the West must "bow down before divine judgments," referring to the Communist revolutions. In July, 1952, Hromadka said upon his return from the Peace Conference in Berlin that he was convinced by scientific proofs, that the United States had waged bacteriological warfare in the Korean war.

Matthew Spinka, Waldo Professor of Church History, the Hartford Theological Seminary, in a book entitled "Church in Communist Society," says of Hromadka: "He has been recognized the world over as the principal Protestant defender of communism."

Spinka tells of a visit Hromadka made to the Soviet Union in 1947. Upon his return from Moscow after two weeks' visit, Hromadka spoke of Soviet life in glowing terms:

He reported: "My general impression was strong ... Perhaps the most powerful (impression) was made on me by the realization of the unique and incomparable changes in the basis of Soviet life which have occurred within a relatively short time. Society has become ... monolithic. Human dignity has been elevated and secured by the conditions of the new life created for the working people and the peasants ... You observe no social barriers among the masses.

"Schools are open to all, obligatory for all. Immense housing projects for the workers are in the process of construction where only recently there existed tumbled-down shacks. The local and regional governments of cities, communities, and counties are in the hands of the working people. When you consider what Russian society was like thirty years ago, you cannot escape the powerful impression of change ...

"You also hear (and feel) that increased attention is being given to family life, and that in relations between man and woman, boy and girl, there exists a much purer, more genuine, healthier and uncorrupted atmosphere than in the West or among us ... People of

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the Soviet Union have so much to do, and so many tasks to perform, that they have neither time for, nor interest in, cultivating sickly sexual life."

Hromadka plans on lecturing throughout Australia in the coming weeks among the churches to be climaxed by a rally called a Festival of Faith, scheduled for February 5th at Sydney. These four patriotic American ministers do not intend to permit Hromadka to deceive the Christians of Australia.

Dr. Carl McIntire, of Collingswood, N. J.; Dr. Kenneth R. Kinney, pastor of the First Baptist Church, Johnson City, N. Y.; Rev. Clyde J. Kennedy, pastor of the Calvary Bible Presbyterian Church, Glendale, California; and Dr. H. C. Slade, pastor of the Jarvis Street Baptist Church, Toronto, Canada, will leave Monday for Australia to offset the misleading tour of Hromadka.

These four ministers will be joined by four other churchmen from various free nations, and as a team they will travel throughout Australia exposing Hromadka.

Dr. McIntire explained the purpose of the trip: "There are eight of us, representing the anti-Communist International Council of Christian Churches, going to Australia to try to offset the harm done to the Christian churches by this heretical Communist, Hromadka. We believe Christianity is incompatible with communism. The real ambition of Hromadka and his cohorts in Australia is to get the Western world to accept the concepts of Christianity and their relation to communism, which is now being practiced and evidenced by the activities of Hromadka. Hromadka intends to make a bid in Australia for world peace, via communism. His cry is that communism must be protected and permitted to exist so as to have a basis for practical coexistence. It is our intention to thwart his plans by exposing this man throughout the length and breadth of Australia for what he is, a communist stooge."

Now let me turn to the most disturb-

ing aspect of the attempt of this man, Hromadka, to spread Communist propaganda in the name of Christianity. Hromadka has been to Australia before. He made an earlier tour of that country in the Summer of 1954. On that occasion, Australia took care of him in splendid fashion. Australian audiences loudly protested his efforts to spread the doctrine of Lenin and Stalin under the auspices of Christ. Near riots occurred on many occasions. Hromadka was roundly denounced in the Australian press.

So, this year, Hromadka and his supporters decided to surround his tour with an aura of respectability. A team of Western churchmen therefore decided to accompany him on his tour. The most notable figure in the Hromadka entourage is Bishop G. Bromley Oxnam. Oxnam and the rest of the "respectable" team will meet Hromadka in Australia and will coordinate their activities with his.

According to the present plan, the climax of the Hromadka tour will be a huge extravaganza in Sydney at which Hromadka will be the featured speaker. Oxnam will appear on the platform and give a speech. This will give the impression that American Christians support this Communist spokesman.

It is immensely gratifying to learn that courageous Protestant clergymen have decided to fight back. These clergymen have raised their own money to finance their trip; they haven't asked Congress for any money to subsidize their trip, which is so usefully serving the interests of America and God. I earnestly hope that the press in this Country and in Australia will widely publicize their trip, and thus give them encouragement in the valiant battle they are waging.

I may say, Mr. President, that I received much of this information, which has been verified down to the last period, from a great preacher, Dr. Billy James Hargis, of Tulsa, Oklahoma, who is pastor of a church there and is doing outstanding work.

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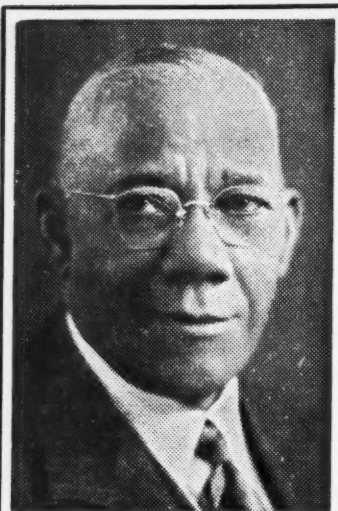
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DR. JOSEPH W. HOLLEY

NEGRO EDUCATOR WANTS SEGREGATION

Defender readers are requested to give this review of Dr. Holley's new book a careful reading ... because it offers a sane approach to the solution of a grave problem now confronting our Country.

AMERICA'S outstanding Negro educator has written a book on Segregation and related subjects, which both whites and blacks need to read, study, digest and apply.

His name is Joseph W. Holley, D.D., LL.D.. The title of his book is, "Education and the Segregation Issue."

Dr. Holley was born in South Carolina in 1874. He is founder and president emeritus of Albany State College (Albany, Georgia), a unit of the University System of Georgia ... the author of several books on religion and education, consultant to the Board of Regents of Georgia's University System, and the occupant of other important posts in fields where he has specialized over a long period of years.

Negroes of the United States are fortunate to have such a leader and spokesman in the present crisis. He is a clear thinker, a long range planner, and a deeply religious man, motivated by a real love for his people. The editor of a large newspaper is on record as saying: "The Southern Negro had better listen carefully to men like Dr. Holley."

Fifty years have elapsed since Dr.

Holley moved to Georgia. R. H. Foy, who wrote the Foreword to the present Book, draws an analogy between Dr. Holley's career and that of Booker T. Washington:

"Two men, both Negroes, stand out brilliantly as leaders in the solution of the Negro problem in the South. They have thought longer, worked harder, and accomplished more than all others combined. If the problem is ever solved (and it will be), the solution will be based on the thinking and work of these two men. One of these men was Booker T. Washington and the other is Joseph W. Holley.

"The lives and works of these men are strikingly parallel. Both had obscure beginnings. Both are of mixed ancestry. Both are self-made. Washington founded Tuskegee in Alabama, and became its first president. Holley founded the Albany Bible and Manual Training Institute (now Albany State College) in Albany, Georgia, and he became its first president.

"Both dedicated themselves to the cause of Negro education in the South. Both dedicated their activities along the same general lines, that of training the Negro youth in such a way as to make

his services in demand and to make him indispensable in the economy and in the social order of the South. Booker T. Washington has long since gone to Heaven. Joseph W. Holley is still alive and fighting and writing."

★ ★ ★

DR. HOLLEY'S constructive approach is an antidote to leftist, communistic poison now being disseminated for the malicious purpose of generating strife between whites and blacks. Trained agitators are fomenting hatreds which will bring harm to the Negro population of the United States if not stymied. Many members of the race are aware of this danger.

In chapter 2 of his book, Dr. Holley deplores "bitter charges and equally bitter replies." He says:

"Too often, the well-meaning but poorly advised minority group has been made the dupe of Communist organizers and other subversive radicals who fatten on any and every kind of dissension within the ranks of the American people. These agitators care little for the ultimate improvement of instruction for either white children or black children. They serve only the interest of demagoguery, and their own selfish pocketbooks.

"As a pioneer in the field of higher education for Negroes, I have been appointed Consultant on Negro Education in the State of Georgia. It is a position of much responsibility and deep public trust.

"The one holding this position must sponsor a program of penetrating vision — a program such as will be of benefit not only to its immediate recipients, but to the State, to the South, and to the Nation as well."

Dr. Holley freely admits that his people need the help of white people — good white people. But he rejects the proffered support of those individuals and groups who want to use the Negro as a pawn with a selfish air in view.

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He knows that the members of his race possess certain unique qualities which, when brought into expression and properly developed, can make a valuable contribution to American society and human betterment. He wishes to see this accomplished on the basis of constructive achievement, knowing that the end result will never be realized by merely stirring up trouble between whites and blacks.

There is no place in his program for "shovin' days" — certain days of the week when leaders of leftist Negro organizations send members out to shove white people in stores, on sidewalks, in buses and other public places.

Dr. Holley sounds a warning and gives stern counsel against this sort of thing, explaining how it could "explode into the most disastrous bath of blood that the Country has known since the Civil War."

In contrast to this negative approach, Dr. Holley advocates a constructive program (the will to attain by achievement, predicated upon hard work and gradual progress):

"Professional agitators parade their wares under a variety of disguises, but inevitably the apple sold to us as a nourishing fruit has contained a deadly potion. Our people have waited and looked elsewhere for economic, social and political deliverance. They have been easy prey for every peddler of nostrums and panaceas who has come along.

"The path to economic stability and security is not the rainbow arching high and pointing to an illusive pot of gold. Success comes through self-sacrifice, enlightened persistence, and self-adaptation to the task near at hand. Magic carpets are scarce and hard to come by."

★ ★ ★

FOR REASONS which he regards as being good and sufficient, Dr. Holley rejects the *desegregation program* now being foisted upon the Country by a fanatical, leftist minority.

One cannot help wishing that every Justice of the United States Supreme Court had been required to read these chapters, prior to the writing of the public school decision which is present-

ly producing so much turmoil and confusion.

Advocates of desegregation by compulsion are treating the effect rather than the cause of the ailment according to Dr. Holley, who prefers the facts (even though unpleasant) to fiction:

"The first stipulation of any enlightened program for Negro education in the South is that integration of the races in the schools would be an anomaly, completely insupportable by fact or logic. There is at this time an absolutely immovable barrier of public opinion based on the thoughts and feelings of both white and Negro people that will inevitably negate the efforts to bring about an integration of the races in the schools.

"Neither the intelligent Negro nor the magnanimous white wants such an integration. Those who give lip service to this proposal are either political braves or deluged sophisticates who have never come to grips with the problems of the South firsthand."

This bold statement is supported by three reasons, like sturdy pillars, in which Dr. Holley carefully coordinates his facts and presents them with clarity and precision.

Chapter 7 of "Education and the Segregation Issue" bears the one word title, "Segregation." The reader is told that healthy reciprocal, racial relations cannot be legislated or propagandized into existence. "It must grow," says Dr. Holley "from seed in the heart."

"Federal laws to enforce non-segregation will react disastrously if they arouse resentment against the Negro and if they result in friction between the white men of the Southland and the white men in the North.

"There are those who would be glad to have the Southern white people and the federal government in bitter disagreement over this issue, to have the Negroes and the whites in this Country, especially in the South, at loggerheads. There are explosive possibilities here which would benefit those who are interested in our confusion and destruction."

★ ★ ★

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public schools, *Time* carried a cartoon of President Eisenhower standing in front of Abraham Lincoln. Dr. Holley takes note of this fact and quotes Lincoln as follows on segregation:

"I am not now, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races. I am not, nor ever have been, in favor of making voters or jurors out of the Negroes; nor of qualifying them to hold office; nor to intermarry with white people. There is a physical difference between the white and black races which will forever forbid the two races from living together on terms of social and political equality. Inasmuch as they cannot so live, there must be the position of superior and inferior; I, as much as any other man, am in favor of having the superior position assigned to the white race."

Had the editors of *Time* gone to Hyde Park and looked over Franklin Roosevelt's personal papers, Dr. Holley says they would have found a deed conveying some of the late President's property in which he had the following clause inserted: "Neither the land herein conveyed, nor any part thereof, shall be sold, rented, or otherwise disposed of, to any Negro, or any person of African descent, or to a corporation or

association (N.A.A.C.P.) owned or controlled by Negroes."

Dr. Holley takes the World Council of Churches to task for following what he regards as a definite pro-Communist line on the segregation issue. He tears to pieces the Council's Evanston declaration "calling for the living together of East and West and placing the Church adamantly against racial segregation."

In Chapter 8, entitled "Views on the World Church Assembly," Dr. Holley says: "The Council was almost blasphemous when it came to segregation, for it termed racial segregation as 'an unutterable offense against God to be endured no longer.' Let us see..."

At this point Dr. Holley opens his Bible and shows what divine inspiration has to say about the mixing of the races. He doesn't leave Council theologians a leg to stand upon!

★ ★ ★

THE NEGRO of the Southland has made remarkable progress, in matters pertaining to education, during the last few decades. In some communities his children enjoy better school facilities than those of white neighbors, because the school buildings are newer and erected on up-to-date lines.

This is the more remarkable when

one considers that white citizens carry most of the tax burden. But there remains much to be desired. Dr. Holley submits a plan for training more Negroes to take positions in industrial and agricultural pursuits, as a means of becoming self-reliant.

The tendency of those who enter colleges and universities, majoring in the social sciences, is severely criticized.

"The cry now is for Ph.D.s instead of J.O.B.s," says Dr. Holley. The situation is such that, under the past leadership and training, or lack of it, the Negro people stand today without a foothold in a single basic industry in the country. Every Negro could leave every city, town and farm in the country today and these economic centers would go on just as well without us. We must plant ourselves firmly in the soil and in the fundamental and basic industries of the country, or we will be lost in the battle for economic security."

Dr. Holley's program is geared to the one main idea of building better Negroes — at all levels, intellectual, economic, moral, spiritual and religious, with the calm assurance that thus strengthened and fortified, they will earn rightful and legitimate positions in enlightened society.

Your reviewer has now consumed the space allotted for Dr. Holley's story in this *Defender* ... and in doing so feels that he has only touched the fringe of a truly remarkable book.

This parting thought is reproduced from page 39:

"The Scriptures say that the strong should bear the infirmity of the weak. Equally does the white man suffer from the poverty of the black man; and both are lifted up in the well-being of the other."

EDUCATION AND THE SEGREGATION ISSUE

by DR. JOSEPH W. HOLLEY

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LINCOLN LORE

Writing several years ago in an Indianapolis newspaper, Mr. A. B. Farquhar, who was present for Abraham Lincoln's Gettysburg Address, described the event as follows:

AFTER having breakfasted and talked with acquaintances and friends whom we met, I walked around to the house of Mr. Willis in order to see the President come forth. As he came out, I spoke to him; he recognized me and shook me by the hand before he mounted his horse to join the procession.

It was about eleven o'clock when the presidential party reached the platform, but Mr. Everett, the orator of the day, was fully half an hour late, and it was nearly noon before he began his address. Mr. Everett had an engaging personality, an intellectual and refined face and an attractive appearance. His address, which he partly read from a manuscript, was too long, probably an hour and a half in length.

The art of oratory was much more extensively practiced then, than it is in this day, and Mr. Everett was one of the foremost orators of the time; but the audience became weary before he finished. I was anxious for him to conclude in order that we might hear the President.

I observed Mr. Lincoln closely. He listened attentively to Mr. Everett's speech, but it appeared to me that it began to weary him, and his face assumed an expression of care and sadness, his mind evidently being preoccupied with anxious thought.

At the conclusion of Everett's ad-

dress, the President slowly rose, stepped forward, and in a strong voice, occasionally glancing at a paper which he held in his hand, spoke the following words:

"Fourscore and seven years ago our fathers brought forth on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal.

"Now we are engaged in a great civil war testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

"But, in a larger sense, we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us the living rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion — that we here highly resolve that these dead shall not have died in vain, that this nation under God shall have a new birth of freedom, and that government of the people, by the peo-

ple, for the people, shall not perish from the earth."

The President's countenance, which had become animated during the delivery of the address, resumed its look of sadness, as though he were disappointed at the reception of his words. It is undoubtedly true that his hearers did not appreciate the weight of the words spoken until they had a chance to read the address and ponder its meaning.

When Lincoln was first inaugurated he carried a brand new silk hat and a ponderous gold-headed cane.

The cane he managed to put away in a corner, but for a minute poor Lincoln stood before the assembled thousands grasping the hat desperately and seeking in vain for a safe place to deposit it.

Had Stephen A. Douglas been told five years before that he was destined to hold the hat of Abraham Lincoln while that individual was appearing for the first time as President of the United States the "Little Giant" would have laughed at the very idea, yet that was exactly what did happen. He came to Lincoln's rescue and held the hat during the inaugural address.

In company with some other candidates who were out on a political campaign over half a century ago in the wild West, Lincoln saw, in the woods near the close of the day some baby birds that had been blown out of their nest.

Asking to be allowed to get down from the carriage, which passed on ahead, Mr. Lincoln picked up the tiny creatures and restored them to their home. On reaching the inn, he was asked the cause of his delay, and astonished his hearers by telling them of his humane act, declaring that, had he not returned the birdies to their moth-



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er's care he could not sleep that night. What a tender, loving heart!

One day Lincoln was riding in a stage coach in company with a Kentucky Colonel. After traveling a number of miles together the Colonel took a bottle of whiskey out of his pocket and said, "Mr. Lincoln, won't you take a drink with me?"

"No, Colonel, thank you," was the reply. "I never drink."

They continued the trip, visiting very pleasantly, when the Colonel reached into his pocket and brought out cigars, saying, "Now, Mr. Lincoln, if you won't take a drink with me, won't you take a smoke with me? For here are some of Kentucky's finest cigars."

"Now Colonel," said Mr. Lincoln, "you are a fine, agreeable man to travel with. Maybe I ought to take a smoke with you. But before I do so, let me tell you a story, an experience I had when a boy."

"My mother called me to her bed one day when I was about nine years old. She was sick, very sick, and she said to me: 'Abey, the doctor tells me I am not going to get well. I want you to promise me before I go that you will never use whiskey nor tobacco as long as you live.' And I promised my mother I never would. And up to this hour, Colonel, I have kept that promise. Now would you advise me to break that promise to my angel mother and take a smoke with you?"

The Colonel put his hand on Mr.

Lincoln's shoulder and said with deep feeling, "No, Mr. Lincoln, I wouldn't have you do it for the world."

As a member of Congress during the Mexican War, Abraham Lincoln was unalterably opposed to the conflict and branded it aggression. "This war reminds me," he said, "of a farmer who once remarked: 'I ain't greedy 'bout land. I only want what jines mine.'"

As commander-in-chief of the Army, he received thousands of appeals for pardons. Almost all carried much supporting data, including letters from influential people. One day Lincoln received a simple appeal for clemency which did not contain a single sheet of recommendation.

"Has this man no friends?" he asked.

"Not one, sir," came the reply.

"Then I will be his friend," said Lincoln, and he signed the pardon papers.

Few things in the amazing story of Abraham Lincoln are more impressive than his spiritual development. As a young man and in his early political career he was classed with infidels and atheists. At the close of the war he was a sincere Christian ... It was a profound change which many did not know, and ignorance has perpetuated an unjust estimate of his character.

He always believed in God. His experience brought a growing conviction of God's nearness and His revelation through Christ. He believed that God had given him a special task.

"I know there is a God," he said, "and that He hates injustice and slavery. I see a storm coming and know that His hand is in it. If He has a place for me, and I think He has, I believe I am ready. I am nothing, but truth is everything. I know I am right. For Christ teaches it and Christ is God."

A visitor to the White House once asked President Lincoln, "What is your definition of a friend?"

"My definition of a friend?" the Great Emancipator repeated slowly. "One who has the same enemies you have."

Abraham Lincoln's son, Robert, was in the army during his father's presidency. One day he received orders to report to Washington, and upon arrival was told that his parents were at Ford's Theater. As he entered the building, he was met by a group of men carrying out the body of President Lincoln, victim of an assassin.

Years later, as Secretary of War under James Garfield, he was requested by the President to accompany him to New Jersey. At the last moment, discovering that business would necessitate his remaining in Washington, Robert Lincoln hastened to the depot to so inform President Garfield. As he approached the building, the fatally wounded President was being removed.

Twenty years later, President William McKinley invited Robert Lincoln to the Pan-American Exposition. He accepted with misgivings, and at the door of the building where he had been told to go, he arrived as the murdered President McKinley was being lifted away.

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FROM PAGE 2

sons were prepared to go into court to sue Dr. Allen and,

Sixth: "Therefore your Honor, I enter a plea of *nole pross*" — said District Attorney Ray Zelt.

The judge dropped the gavel and the charges against Dr. Allen were erased.

LEGAL ACTION ANTICIPATED

But here is the pay-off!

Have you seen or heard one word in any of these newspapers, or radio and television programs, stating that Dr. Allen has been exonerated from these false charges? After having dragged him, others and me through the mud, have you seen one word of apology stating that they erred?

Do they understand that in addition to being a physician, Dr. Allen is a Minister of the Gospel? Do they realize that since his character has been smeared, many people will never again look to him for spiritual guidance?

No, my friends, there is no precedent in this Country for anything so nasty as this case.

It now appears that the only hope of correcting the injustice is for Dr. Allen and me to enter suit against all those who entered into the conspiracy to ruin two innocent men, destroy their business and force the Hoxsey Cancer Clinic at Portage, Pennsylvania to close its doors.

We do not intend to let the guilty individuals and organizations go unpunished.

The Food and Drug Administration has shown itself to be directed by unreliable men. Large sections of the press, radio and television have engaged in inexcusable behavior. And, of course, the A.M.A. and other medical groups are known to have pulled puppet strings behind the scenes.

So, while Dr. Harry M. Hoxsey of Dallas, Texas is now suing those who have conspired against him to the tune of TEN MILLION DOLLARS, let no one be surprised if they see an equally valid suit filed by Dr. Allen and me in the courts of Pennsylvania.

We stand solidly behind The Defender Magazine in its fight for suffering humanity. Readers of this publication, coming to Portage for treatment, have shown themselves to be people of the highest type.

DR. HOXSEY SENDS A TELEGRAM

A COPY of Dr. Harry M. Hoxsey's new book was mailed to every member of the House and Senate at Washington, D.C., the week it came from the press.

At the time these words are being written for the February Defender, more than 50 members have sent appreciative and congratulatory letters to Dr. Hoxsey, some pledging him their support in the fight against cancer. This is an important and encouraging development.

Simultaneously with delivery of the book, all members of both bodies received the following self-explanatory telegram:

"URGENT YOU READ IMMEDIATELY MY BOOK 'YOU DON'T HAVE TO DIE' NOW IN YOUR OFFICE. SURGEON GENERAL, NATIONAL CANCER INSTITUTE, PURE FOOD AND DRUG, AMERICAN CANCER SOCIETY AND AMERICAN MEDICAL ASSOCIATION ALL HAVE REPEATEDLY REFUSED FAIR INVESTIGATION MY CLINIC AND THIRTY YEARS RECORD OF RESULTS. OVER 10,000 CANCER SUFFERERS CURRENTLY UNDER TREATMENT AND OBSERVATION THIS CLINIC,

JOIN THE A.E.C.C.

If you have been called to preach the Gospel of our Lord Jesus Christ and are in either denominational or undenominational work, you are invited to become a member of this fast growing ministerial organization. License or ordination credentials issued to members. Your inquiry invited. AMERICAN EVANGELICAL CHRISTIAN CHURCHES ... 192 N. Clark St., Chicago, Illinois.

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MANY FROM YOUR STATE. PRESIDENT EISENHOWER ASKING MILLIONS PURPOSE PENETRATE THE 'DARK MYSTERY' OF CANCER WHICH ALREADY SOLVED THROUGH THIS CLINIC. I INVITE YOUR COOPERATION ENFORCING CONGRESSIONAL INVESTIGATION MY CLINIC AND PATHOLOGICAL PROVEN RECORDS. YOUR POWERFUL SUPPORT REQUIRED INITIATE THIS CRUCIAL INVESTIGATION. HARRY M. HOXSEY, N.D."

A trend is being created favorable to those who, despite persecution, are curing diseases which organized medicine insists cannot be cured. Persecutors may destroy men whom they marked for destruction, but they cannot destroy a trend!

Conditions are now such that attacks leveled against men like Dr. Hoxsey only help to advance their cause. Knocks are becoming boosts. Truth has a way of triumphing in the end.

History is replete with instances where evil men have helped propagate movements which they sought to destroy. In the language of Psalm 76:10, God often causes "the wrath of man to praise" Him.

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Each time representatives of the American Medical Association and related groups release a blast against Dr. Hoxsey and his treatment for cancer, the attack backfires. Truth gathers a little more momentum!

Persons who understand the issues, can help at this stage by sending letters to the Senators and Representatives from their States urging them to demand a Congressional investigation of the Hoxsey treatment. Such appeals, to our duly elected leaders, will supplement and reinforce the telegram previously quoted.

The Constitution of the United States provides that citizens may at any time petition their representatives in public life.

A million letters, placed on the desks of members of both branches of the Congress will do the job ... and result in saving multitudes from cutting, bleeding, burning and tragic death.

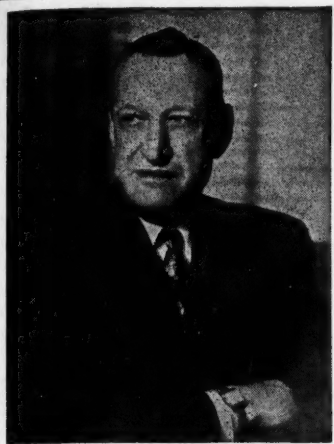
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DR. HARRY M. HOXSEY

DR. HOXSEY'S NEW BOOK

THE DEFENDER announced last September that Dr. Harry M. Hoxsey was writing a book, devoted to the system for treating cancer which bears his name. Great interest was manifested in the announcement. Hundreds of letters have been received asking when it would be ready for delivery.

Unavoidable manufacturing delays were encountered ... but the book is now off the press with quantities stored on the shelves at Wichita waiting to be mailed to purchasers.

The title as tentatively chosen, "I Cure Cancer," was later changed to, "YOU DON'T HAVE TO DIE." No more important medical treatise has ever been struck from a printing press.

Readers will find between its covers, a wonderful and heartening story. The title is correct — because people, millions of people, will *not* have to die, now that this reservoir of information is being made available to the public.

Many photographs, illustrations and reprints of important documents are displayed. Heretofore unpublished facts regarding members of the Hoxsey family for four generations are brought to light. The scientific basis of the system of treatment, together with a detailed record of results, is given. How the medications, operating through the blood stream, change the chemistry of the cancer cell is explained.

The almost unbelievable and fantastic story of Dr. Hoxsey's persecution is told. His survival, in the face of such opposition, is a modern miracle. He,

like his ancestors before him, is a Bible-believing Christian.

Dr. Hoxsey's natural religious bent is noted by the use of the term *In His Name*, in the inscription which he wrote with long hand on the inside front cover of the copy of his book sent Dr. Winrod:

"To Gerald B. Winrod whose life is being lived for others. In His Name, Harry M. Hoxsey."

★ ★ ★

THE EDITORIAL STAFF of The Defender has decided to reach into "You Don't Have To Die," and take out a portion of Chapter Five for publication in the present issue.

This chapter bears the title, "Origin of a Cure" and gives, in Dr. Hoxsey's own words, an account of the first discoveries, the beginnings, of the beneficent system which now has tens of thousands of cancer cures to its credit.

The program for the relief of pain and suffering has come a long, long way since the great-grandfather of the present Dr. Hoxsey laid the groundwork in Kentucky.

The Hoxsey Cancer Clinic of Dallas, with its staff of more than 60, including 11 physicians ... the Hoxsey Cancer

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Research Foundation with its costly laboratories where lines of scientific research are constantly conducted ... the steady stream of patients that pour in daily from all parts of the United States and foreign countries ... the huge cabinets bulging with documented records demonstrating that the dread disease, internal and external, is yielding to the treatment ... combine to prove that the program has come a long, long way!

And now Dr. Hoxsey and his colleagues feel that they are only really getting started!

A photograph of the Author appears on the outside cover jacket of "You Don't Have To Die," and under it these words:

"I am 54 years young. For thirty-five of those years I have been kicked, hounded, persecuted and prosecuted because I've treated cancer with medicine and without the use of surgery, X-ray or radium. As the poet says, I've stood 'like a beaten anvil' on the theory that the more they beat, the louder the noise; the louder the noise, the bigger the audience; and the bigger the audience, the sooner the truth shall be known. This is my story."

★ ★ ★

A condensation of Chapter Five follows:

ORIGIN OF A CURE

I COME of pioneer stock. Lodowick Hoxie, the common ancestor of the numerous Hoxie (as variously spelled) clan in this country, arrived in America about 1650 and settled in the town of Sandwich, in Plymouth Colony. When or where he was born is unknown. His ancestry has been stated variously as Scottish, Welsh, English and Dutch.

The Sandwich records show that in 1657 Lodowick Hoxie was paid three shillings for unspecified services rendered the town. In 1661 he was fined 20 shillings for refusal to assist the town marshal in the execution of his duties, which appears to have been in connection with an attempt by town authorities to destroy the Society of Friends, or Quakers.

It appears that Lodowick became a convert to the Quaker faith. In 1704, when a new Friends meeting place was

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built, his name is recorded as the individual assigned to "Diet the carpenter, for his share."

His son John Hoxie, born at Sandwich in 1677, moved to Rhode Island and married the daughter of a Quaker preacher. He served as Justice of West-erly, in 1738 was elected town treasurer and overseer of the poor of Charles-town.

Beyond doubt, their Quaker faith had a profound influence upon future generations of the family ...

Our branch of the family remained in Rhode Island for three generations. Shortly after the American Revolution it moved westward with the frontier, first to what is now West Virginia, then to Kentucky, and finally to Madison County, Illinois. There William Hoxsey (as he now spelled his name) and his five sons bought up considerable acreage, built a fine home between Carlinville and Edwardsville, and established one of the finest horse farms in the area.

It was the oldest of those sons, John, who discovered a cure for cancer.

In the Spring of 1840 one of the farm's prize Percherons developed a sore on the right hock. Despite constant treatment the infection grew steadily, encircled the entire hoof, spread to the coronet and then into the fetlock. Exuding pus and a noxious odor, it festered to the bone. The limb became badly swollen, the crippled stallion steadily grew weaker, finally was barely able to limp around the pasture.

"It's cancer," the local vet said. "There's no cure for it. Guess you'll have to shoot him."

But John Hoxsey was loathe to destroy so valuable a stud. He decided to let nature take its course.

That summer an extraordinary thing happened. In June the oozing sore dried and turned black. It seemed to be shrinking. In July cracks appeared at the outer edges, the canker was separat-

ing from the healthy surrounding tissue. One day three months later Hoxsey slipped a knife around it and the solid black mass fell out. New scar tissue began to form. By the end of the year the foot was completely healed, the Percheron was sleek and fat again, as good as ever.

What had brought about this miraculous recovery?

Since the first signs of improvement his owner had kept the ailing animal under close observation. He noted that every morning when the stallion was turned out of the stable he made straight for a certain corner of the pasture. Standing knee-deep in a clump of shrubs and flowering plants that grew in profusion there, he would browse contentedly for hours. Hoxsey investigated the clump of vegetation. The plants there looked like ordinary weeds: red clover and alfalfa, buck-thorn and prickly ash, as well as a number of others he was unable to identify. One of these, or a combination of them, he reasoned, must be responsible for the amazing cure of the cancer-ridden Percheron.

He picked samples of all the plants growing there, took them to the barn, ground them up with a mortar and began a series of experiments. He mashed the flowers and berries, ground the stalks, boiled the roots. Patiently, month after month, he tried them separately and in various combinations on sick horses in the neighborhood. He studied the ingredients of old home remedies, adding and subtracting them experimentively. Eagerly, week after week, he examined his dumb patients and noted their progress. Finally he hit upon three formulas that proved effective in many cases of cancer.

One was a liquid medicine administered orally.

The second was a salve applied externally to the site of the lesion.

The third was a powder, also applied externally.

John Hoxsey soon acquired quite a reputation in that part of the country as a man with a "healing tetch." From all over Illinois, Indiana and Kentucky breeders brought him horses with "runny neck," fistula, cancer or any persisting open sore. And he cured a large proportion of them.

With native caution, he refused to reveal the secret formulas until, on his death bed, he passed them on to his son.

And that is the story of the origin of the Hoxsey treatment for cancer, as it was related to me by my father who heard it from his father, the son of the man who discovered it.

Fantastic?

An equally fantastic combination of accident and coincidence led to revolutionary discoveries by an ignorant Dutch janitor named Anton van Leeuwenhoek, an eccentric French chemist named Louis Pasteur, an obscure German country doctor named Robert Koch and an unknown Australian nurse named Elizabeth Kenny (to name a few). Yet their discoveries now are hailed as landmarks in the history of modern medicine.

John C. Hoxsey, grandson of the founder of the cancer treatment, was born in Madison County on April 25, 1856. He was my father. The Hoxsey horse farm was a casualty of the post-Civil War depression. At the age of 18, soon after his father's death, John Hoxsey took his patrimony — a string of horses and the secret cancer formulas — and moved to Bond County. There in 1875 he married Martha Bentley, daughter of a local farmer. She was of English, Irish and German stock, third generation in this country.

The young couple set up housekeeping on a farm near Auburn (about 30 miles southwest of the State capital at Springfield) where my father bred and raised horses. Up to this time there was no State statute regulating the practice of medicine. In 1877, when the Illinois Medical Practices Acts became law,

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cense. Under this provision John C.
Hoxsey, who had treated horses for
various diseases under the supervision
of his father, was licensed as a veteri-
nary surgeon.

Apparently he inherited the "heal-
ing tetch" of his grandfather. In addi-
tion to cancer he was especially skil-
ful in treating fistula and poll evil. Ev-
ery winter the Ringling Brothers sent
him their ailing circus horses for treat-
ment. He also developed a successful
treatment for "pink eye" (called "can-
ker eye" in cattle and "lockjaw" in
steers).

In due time twelve children were
born to Dr. John Hoxsey and his wife
Martha. I was the youngest; the date
of my birth October 23, 1901. Shortly
after my arrival Dad bought a livery
stable at Girard, some 10 miles from
the farm, and the family moved into
town ...

High wages in the nearby mines
brought not only an influx of foreign
labor, but attracted a flock of vultures;
saloons, gambling joints and houses of
prostitution.

Such were the scenes of my child-
hood. And in this sordid and unprom-
ising soil the family formulas for treat-
ing cancer sprouted new shoots.

Fired with the notion that a remedy
effective in curing horses might be of
equal benefit to human beings stricken
with the same disease, for some time
now my father had been quietly treat-
ing cancer patients, first under the su-
pervision of Dr. W. W. Dunton at Sor-
ento (in Bond County) and later under
Dr. A. A. Simmons at Girard. His suc-
cess with these cases led him to open
his own office in our home, a block
from the Square.

I recall it as a little room with a se-
parate entrance on the street. In one
corner was a surgical table for the ex-
amination and treatment of patients.
Behind this stood a tall cabinet with
drawers for instruments and two lock-
ed compartments. One held surgical
dressings, the other was filled with bot-
tles of cancer medicine, jars of salve
and small boxes of cancer powder.

Every summer Dad spent several
weeks at the farm we still owned near

Auburn, concocting a year's supply of
medication behind the doors of the
barn he'd converted into a laboratory.

From the age of eight on I was en-
trusted with the key to the cabinet com-
partment containing the dressings, for
it was my duty to see that they were
constantly replenished. They were old-
fashioned, home-made affairs in a var-
iety of sizes from one to six inches
square, and every Saturday afternoon
I'd cut enough to last the week from
long strips of gauze purchased at the
local drug store. Dad trusted no one
with the key to the medication com-
partment; he kept it on his person, day
and night.

The first treatment I actually witness-
ed was that of John Frommie, a promi-
nent local citizen who owned two fine
mares bred at our farm. When I first
saw him he had a big lump on his neck
and another the size of a walnut at the
end of his nose. A doctor at Springfield
had told him they were cancerous and
incurable. I have a vivid memory of his
case because I had to prepare a special
dressing for him, one that covered the
nose and tied behind the ears with four
strings. And because after each treat-
ment he would turn to me and demand
gruffly:

"Well, son, is my halter ready?"

After six months of treatment the
swellings disappeared, and he was dis-
charged as cured. I was a proud boy
that day; placing his hand on my head.
Mr. Frommie declared:

"Doc, it was Harry and his halters
that got me well!"

Right there and then I resolved that
when I grew up I would cure people,
like my Dad did. I became his constant
companion during "office hours" in the
early evening, (he attended to his veteri-
nary hospital all day) assisting as
best I could in the treatment of patients.

He was pleased with the interest I
displayed, and encouraged it. "The boy
will make a fine doctor," he frequently
observed to my mother. "He has the in-
stinct for it." It was taken for granted
that I would go to medical school when
I grew up, and become a full-fledged
doctor.

Over the course of the next few years
hundreds of cancer victims from Girard
and neighboring towns came to Dr.
Hoxsey for help. One of them was Wil-
liam Hart (everyone called him
"Squire" Hart), Justice of Peace at
Girard. He had a cancer the size of a
silver dollar on the side of his face; the
treatment cleared it up in three months.
Another prominent patient was Mrs.

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... COCOA, FLORIDA.

Lynn Moore, wife of a wealthy local manufacturer. She had a hideous cancer of the breast, was told by eminent specialists that it was incurable. Nevertheless Dad cured her in about eight months, and she outlived many of the physicians who had predicted her early demise.

Results like these broadcast by word of mouth brought more clients and increasing demands on my father's time. Eventually he turned the veterinary hospital over to an assistant and devoted himself almost entirely to the treatment of human cancer ...

Suddenly, late in 1915, occurred an unfortunate accident that changed the entire course of our lives. During a visit to the veterinary hospital my father tripped over a loose board and fell heavily, breaking his nose. Complications set in, he had a long siege of sickness and was unable to take care of his practice. It had taken all he earned to raise a large family; deprived of his earnings, we had to sell the farm and horses to keep our heads above water. The money didn't last very long. My older brothers and sisters were married, had families of their own to support. I decided it was up to me.

At the age of fifteen I quit school and took a job as a "dirt monkey" in the coal mines where my brother Danny worked. Every day, six days a week from 8 a.m. to 6 p.m. I toiled underground, loading an average of eight cars a day, each holding a ton and a half of black mineral. After more than a year of this back-breaking labor my skill in handling animals (acquired on our farm) won me promotion to an easier and better-paying job. I became a "premium mule" driver. Hitching one of the evil tempered but exceptionally strong beasts to four or five carloads of diggers, I would drive it two and a half miles into the pit. Then I'd pick up a train of loaded cars and bring them to the surface. Good "premium mule" drivers were scarce; at the age of seventeen I was earning better than \$60 a week, including overtime ...

Too busy earning a living to go to school, I knew I needed more education to get into college and become a doctor. So I sent away to the International Cor-

respondence School in Chicago and took a high school correspondence course. Studying hard every night after work, I completed it in three years.

Meanwhile Dad's illness was getting progressively worse. The left side of his face across the nose and under the eye was red and swollen, he ran a constant temperature and suffered severe pain. Finally I persuaded him to consult a specialist in Springfield. The diagnosis was erysipelas (an acute streptococcus infection of the skin). In those days when sulpha drugs and penicillin were still unknown, complications of this disease often proved fatal. I took my father to St. Louis and Chicago for treatment, but he steadily grew weaker. Just after his 63rd birthday (April 25, 1919) he became completely bedridden.

One afternoon about two weeks later he asked me to go to the People's Bank downtown and bring him his safe deposit box. On the way back I was to stop at the drug store and buy three "Big Chief" writing tablets. I did so. When I brought them to his bedroom he told me to close the door and pull up a chair close to the bed. Hoisting himself to a sitting position with great difficulty, he opened the black steel box, fumbled among deeds and other old family documents, brought out a small white envelope.

"These are the cancer formulas I got from my father and he got from his," he said solemnly. "Now it's my turn to pass them on. I have twelve children and I love you all the same. But when you were just a little shaver, asking questions about my work and watching me treat patients, I knew you had the call to be a doctor. When I got sick you didn't say a word; you just went out and got a job in the mines. You were only a boy, but you did a man's job without complaining. That took guts. After a hard day's work, instead of going out with the boys you kept your nose in books, studying. That showed ambition, and I knew you had what it takes to carry on the good work. That's why I picked you, the youngest, to inherit the family formulas."

Wearied by this long speech, he leaned back on the pillows. I examined the

envelope. It was sealed, and outside in his fine copper-plate hand was the inscription: "In the event of my death I want my son Harry to have this." He reached for it, with trembling fingers broke the seal and removed the contents: three small sheets of closely written note paper.

"You won't have to wait until I'm gone to get your inheritance," he said. "I'm going to give it to you now." He handed me one of the "Big Chief" tablets and a pencil. "Now write as I dictate."

Slowly, pausing to rest at frequent intervals, he read the formula for the internal medicine. I copied it down, word for word.

When I had it all, he told me: "Take the tablet into the dining room and write that formula on every page. When you get through, bring it here."

There were 250 blank pages in the tablet. I went right to work. By midnight I had writer's cramp so bad I couldn't hold the pencil, was so groggy that I couldn't see. Lowering my head to my arms, I fell fast asleep. My mother found me there when she got up to fix breakfast. Writing all morning I finally finished and took it in to my father.

He didn't even glance at it. "Do you have it by heart?" he asked. I rattled it off as glibly as my a b c's. Satisfied, he tore the pages to shreds, dropped them into the wastebasket. He did the same with the original. Then he told me to take the basket out and put the paper in the stove, making sure that every scrap was burned. It was a raw wet day, the pot-bellied coal stove in the living room glowed brightly. I dumped the basket and watched the product of hours of hard work go up in smoke.

Back in the bedroom, my father handed me the second "Big Chief" tablet and dictated the formula for the external salve. It lacked a line of filling half a page. "Take it to the dining room and

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write it twice on every page," he directed. Without a murmur I obeyed. This time I didn't finish until late the following night.

I brought it to my father, recited the formula from memory, disposed of the shreds of paper and received the third and last formula, the one for the external powder. With the end in sight, I put on a burst of speed and wound up my chore that same evening.

Again I had to go through the now familiar ritual of reciting aloud and then destroying the written record. When I returned to the bedroom Dad lay motionless, his eyes shut. I'd never seen him so haggard, so drained. It was as if his mission on earth had ended, now that he'd passed the family responsibilities on to a new generation. Then he opened his eyes, smiled weakly, took my hand. His voice was husky, but surprisingly strong.

"Now you have the power to heal the sick and save lives. What I've managed to do in a tiny part of this state you can do all over the country, all over the world. I've cured a few hundred people; you can cure thousands, tens of thousands.

"But it's not only a gift son; it's a

trust and a great responsibility. Abe Lincoln once said that God must love the common people, because He made so many of them. We're common, ordinary people. No matter how high you go, you must never lose touch with the common people. You must never refuse to treat anybody because he can't pay. Promise me that!"

"I promise," I mumbled.

He smiled sadly, pressed my hand. "I wish I could have done more for you, sent you to college, helped you become a doctor. Now you'll have to go it alone. You've got a long, hard battle ahead, you're going to make yourself a lot of enemies. Many doctors won't like what you're doing because it'll take money out of their pockets. They'll organize against you, fight you tooth and nail, persecute you, slander you, try to drive you off the face of the earth. Don't underdate them, they're powerful, they're the High Priests of medicine. But in the end you'll win. Because there's one thing they can't do, and that's put back the cancers you removed!"

Exhausted, he closed his eyes. I watched him a long time. When I saw he was asleep, I tiptoed from the room.

A few days later, on May 17, 1919, he died. Dr. W. A. Britten of Virden, Illinois, a family friend who had attended him in his last illness, signed the death certificate which listed the cause of death as erysipelas. We buried him in the Hoxsey family cemetery in Bond County, Illinois.

Dad was right in his prediction of what lay in store for me. However he underestimated the full lengths to which my enemies would go in their efforts to stop me from curing cancer. It never occurred to him that these ghouls would one day dig him up from his grave and vilify his memory.

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EDITORIALS

Israel, A Gangster Nation

ZIONIST leaders of the United States, England and other countries sent Jewish gangsters into Palestine, organized, armed and trained them to commit unspeakable pogroms against the Arab peoples residing there — theft, rape, murder, arson.

International Jewry, through its control of press, radio and other mediums of public information was able to keep down resentment against the crimes perpetrated. Gangster policies have been continued during these intervening years. Zionists mapped a master plan for taking over the vast range of territory from the Nile to the Euphrates.

Through cooperation with the Churchill Government in England, and the New Deal administration of the United States, Israel was able to develop and maintain greater military strength than that of the combined Arab States — Lebanon, Egypt, Jordan, Saudi Arabia, Iraq, Libya, Yemen and Syria.

From 1948 to 1955, world Jewry held the balance of power in the Middle East and posed a constant threat to the millions of Arabs residing there.

During this period, the Arabs did everything in their power to cultivate the United States. Their Moslem faith stood like a dike against the red tide of atheism coming out of Russia, thereby keeping Communism from sweeping over the Middle East, across the Mediterranean and into Africa.

Jews operating inside the British and American governments caused every friendly Arab gesture to be spurned. Meanwhile Israel was the only country in the Middle East to maintain a branch of the international Communist Party within its borders. Russia and its satellites kept her well supplied with arms.

Finally the natural thing happened, namely, a reaction against the gangsters. Men of the Kremlin, sensing the situation, saw an opportunity to bore into the Middle East from which they had been excluded. The pro-Jewish policies of Franklin Roosevelt and Harry

Truman literally forced the Arabs into Moscow's orbit.

On January 13th all eleven governments of the United Nations' Security Council voted (without a dissenting vote) Israel a gangster nation for its unwarranted attack of December 11, 1955 on Syria which cost 56 lives.

There is every indication that international Jewry intends to continue its gangster policies. Yaacov Liberman, a member of Israel's ruling clique, addressing a news conference in New York on January 24th stated that the Jews "should take over the Gaza strip and the entire kingdom of Jordan."

Israel's present strategy is to try and pressure the Eisenhower administration into make a "defense pact" which would mean sending American boys into the Middle East on the side of the Zionists when they regarded the time propitious to spark their anticipated struggle to gain control from the Nile to the Euphrates.

Brownell Proposes Good Law

PENDING before Congress is a proposal made January 10th, by Attorney General Herbert Brownell that a law be enacted providing a penalty of one year imprisonment or \$1,000 fine (or both) for eavesdropping on the deliberations of any federal jury.

This grows out of disclosures last October that representatives of the Ford Fund for the Republic, had planted microphones in a jury room at Wichita, Kansas.

"Such practices," says Mr. Brownell, "tend to destroy the very basis for common judgment among the jurors, upon which the institution of trial by jury is based, and are inconsistent with the purposes of the Seventh Amendment to the Constitution of the United States, which requires the trial by jury shall be preserved."

It is now known that the Ford Fund for the Republic was set up, under Jewish guidance deep in the background, to

evolve a master plan for changing the American pattern of government. The program is being spearheaded by Robert M. Hutchins, whose extreme leftist and pro-Communist record is well-known.

When its red operations became a matter of public knowledge to the extent that Ford agencies over the Country began to notice a drop in sales, young Henry Ford II issued a statement (December 7, 1955) denouncing the Fund organization, decrying its "dubious" acts.

Puerto Ricans Abused

WRITING in the Puerto Rico Island Times of January 13th, editor Earl Parker Hanson took exception to a blast recently released by Judge Frank T. Lloyd, Jr., of Freehold (Monmouth County), New Jersey.

Mr. Hanson described the jurist as presiding over a Grand Jury case in which the interests of several Puerto Rican families were involved and stated:

"Judge Lloyd delivered himself of the astonishing opinions that it is the tenants who make the slums, that Puerto Ricans make more slums than do others, that Puerto Rico itself is the filthiest place he had ever been in, that Puerto Ricans at home live in houses that are often even worse than those in question in the Grand Jury case, that Puerto Ricans are used to such conditions, that they have never been educated to anything better, and that, in effect and at least by implication, they deserve no better than the filthy, crowded New Jersey hovels in which they are forced to live.

"How a man with such inhuman attitude, with so gross a disregard for the truth, and so great a contempt for people, as such, can hold a socially responsible position as judge, is a mystery."

Judge Lloyd had a short time earlier sentenced a minister of the Gospel for contempt of court because he criticized a decision by the jurist. A higher court reversed the action.

On January 17th, Governor Robert B. Meyner of New Jersey removed Judge Lloyd from the bench.

If you move, notify The Defender, giving both your old and new addresses.

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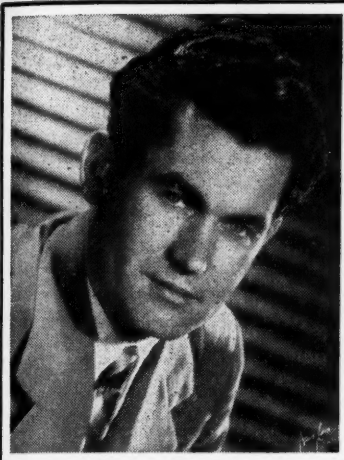
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FOREIGN MISSIONS



A LESSON IN FAITH

ROBERT S. MARTIN
PRESIDENT RA-MANA COMPANY
HOLLYWOOD, CALIFORNIA

Certain matters of business called Mr. Martin to the West Indies in January. He timed his trip to synchronize with Dr. Winrod's annual visit to Puerto Rico. They traveled together through missionary areas. Mr. Martin was deeply moved by the experience and, returning home, composed the following article.

INSIDE the rickety shack with a rough splintered floor, it was hot and humid, filled with the tropic day. The little children sat closely packed together on a wooden bench.

The smallest was very bare and brown. The largest was perhaps not yet ten. Special effort is being made by the Defenders missionary organization to bring Puerto Rico's children under the influence of Christ's teachings.

Some of the group which I am now describing were ragged dresses. Others had short, torn overalls. Still others had less. All showed signs of nutritional lack. Scars and sores on legs and hands spoke of lurking infections.

But the children's faces were clean and shone with joyous anticipation as the songs poured across their lips. The

families from which they came had responded to the missionary call.

Shy eyes under lowered lids searched me out, for I was a stranger from another land. But it was to the missionary leader, a sweet grey haired lady, that their attention is really directed.

THE METROPOLITAN AREA

Now as I look back upon my trip to Puerto Rico, the scene changes. We leave the interior and return to what they call down there "the metropolitan area" — a cluster of cities established by the Spaniards in the long ago, San Juan, Santurce, Hato Rey, Rio Piedras. Few tourists get further.

There is luxury and romance, Caribbean beauty, hotels of glass and marble, people from many lands — men in gay,

tropical shirts, women wearing pretty silken prints, play and laughter under the tropic sky.

They climb into bright new cars and drive to beaches crowned with waving palms and laced by thundering snow-white surf. They exclaim and chatter as they watch an unfolding land of sugar cane and pineapple, of banana and cocoanut palms, go by.

But what the pleasure seekers see in the metropolitan section is not the *real* Puerto Rico.

One needs to leave the cities, travel into the interior and climb mountain trails to understand the people of the Island, their problems and the distinctive traits of character that make them lovely and lovable, despite the poverty in which they live.

BEAUTY AND SORROW

The little huts are interesting and primitive, often dobed with brilliant yellow or red or green paint, secured from we wonder where. Look at the chickens perched with children on leaning porches. The narrow streets of the villages are fascinating and romantic. Almost every town sports a plaza where groups congregate in the cool of the evening.

Along the roads the visitor often sees men carrying long knives, emerging from vast fields of sugar cane, and patient bullocks bowed under wooden yokes, their drivers equipped with long sticks bearing pieces of sharp metal on one end, called goads. It all seems quite romantic.

But the work of the Island, and the problems of the Island, and the needs of the Island, are not romantic!

Eyes shift quickly away from the pleading poor, the naked children, the

WAS CHRIST'S BODY in the grave 3 days and 3 nights as He said it would be? (Matthew 12:40) Or was it Friday and Saturday nights only, and one day between, as taught by some? Which do you believe? Know the surprising facts — not tradition — right from the Bible first. Then other corroborating proof. Read the 95 page book:

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barefoot adults, the squalid little cesspools of human degradation.

Puerto Rico is one of the world's natural beauty spots, "the gem of the Caribbean." Theodore Roosevelt called it, "The Switzerland of America." That such suffering could exist where nature has been so generous, is a paradox.

ROMANCE AND REALITY

When I went to Puerto Rico, the primary thought was not human values and relationships. My visit was arranged for the purpose of exploring certain commercial and economic possibilities.

Had I not had the advantage of missionary contacts, perhaps I too would have exclaimed over the quaint, observed only metropolitan frivolities and glided over the realities.

I might have traveled quickly here and there to "points of interest," Morro Castle, Ponce de Leon's Monument, Aguada where Columbus landed, the University of Puerto Rico, housing projects, new factories resulting from the businesslike administration of the present Governor, and back to the States!

When interrogated about my trip I would say to friends: "Oh yes, Puerto Rico, very nice, beautiful place, interesting people, promising future, lots of fun, very romantic, good swimming."

That would have been true, but only a fraction of the story, Puerto Rico's real story. I wish I could show you the other side of the picture, the human side, but words strung together on paper cannot do the job.

SAINT JUST

When Dr. Winrod invited me to accompany him on his journey of inspection throughout the Island, it was the opening of a door and the unfolding of a vision, that will remain forever in my heart.

We traveled swiftly and with urgency to many places with many strange and unremembered names, to towns and villages, to back roads and mountain trails far in the interior.

We talked with people and studied conditions at missionary levels. Absolutely no one reading this article can gain a conception of the meaning of Defender work in Puerto Rico. I was overwhelmed.

Come with me to a place called Saint Just, where I saw for the first time the words, "Defensores de la Fe," spread above the door of a neat little Church building. This was the beginning of my awakening.

You leave San Juan for Saint Just by way of a fine highway, turning off on a smaller road and then another, still another, and finally one very narrow and of dirt. You are approaching the settlement called Saint Just. I do not know how it got its name.

As the turnings increase, the countryside changes. The houses of the people descend to the level of the very poor.

The same beautiful flamboyants line the roads and the same palms wave in the breeze. But the modernization program has reached its outer rim. You seem to have entered a different world.

Here, shining like a beacon light, is a Defender Church, the neatest, cleanest little building you can imagine. Six years of patient, persevering effort went into its construction. During this time, the humble folk of the congregation worshipped in the homes and yards of members, and in the open air by the light of lanterns.

Saint Just is not large, but it is immense in the quality of goodness its presence here on the edge of civilization manages to convey. The conception of spiritual values cultivated there, serves to set it apart.

We entered the building. Christian friends in the United States had helped bring it into existence by sending specially designated offerings to Wichita headquarters from time to time. The Church has a regular supporter in Minneapolis, Minnesota who sends \$20.00 a month, without which there could be no Pastor.

The Minister is a graduate of the Defenders Theological Seminary in Rio Piedras. Dr. Winrod checked every detail of the work being done and the program in operation. We took some pictures.

And I learned. Learned that a service was held every night, not once or twice or thrice a week, but nightly. Learned that the Sunday School had more than 40 children. Learned that collections were taken at every service and that the total, per week, averaged less than a dollar.

The people are poor. They love the Gospel, but can pay only in something

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"Other sheep I have, which are not of this fold," said the Christ.

MAYAGUEZ

Mayaguez, at the western tip of the Island, was on our itinerary. It was late when we arrived for we had travelled all day. In sugar cane fields, in towns, in rural districts, beside the brilliant, pounding surf, we had inspected churches over which the banner, "Defensores de la Fe" was holding firm.

We had gone slowly through narrow, crowded streets, followed by curious eyes. We had observed the vivid changing panorama of the life and needs of respective communities. Now in the gathering darkness, filled with the plaintive evening whistle of legions of tiny frogs and heavy with the perfume of many blossoms, we came to Mayaguez, where Dr. Winrod was to deliver his evening message.

Before reaching the Church we could hear the singing. Loaded with fervor and rhythm and beat, which is so important to the Latin expression, it well-ed into the street and enfolded us in its welcoming embrace.

The room was filled and many stood on the narrow porchway throughout the service. There were many children and several mothers held infants. Everyone was clean and neat, and clothed in the quiet dignity and gentle humility which is the radiance of the poor.

The Pastor, Rev. Isaac Diaz, directed the songs, responsive reading and introduction of guests. Then Dr. Winrod began his sermon, taking the first six words of St. John's Gospel for a text, "In the beginning was the Word." Every eye was attentive and every ear tuned to the message.

With the morning we accompanied Mr. and Mrs. Diaz and other native missionary workers into the surround-

ing hill country, visiting three interior "Defender Chapels," worship centers carved out of the rough, through patient, painstaking effort. One of the neighborhoods is called Las Parcelas de Guanajiba.

There under the shading arms of outspread banana fronds is where services are conducted. A passing rain had left the ground muddy in spots. But chairs were brought from a nearby hut and placed around.

As yet there is not sufficient means to provide a building. On every side curious eyes watched from windows that have never known a pane of glass.

Then the children came. By ones, twos and threes, they slipped shyly beside the teacher, Mrs. Diaz, casting swift and trusting glances at the visitors. She had them sing for us. I do not expect to hear sweeter music this side of heaven.

Remember these darlings came from very poor families. And also you must know that our visit was unannounced. We dropped in on them like strangers from another world.

In a period of minutes, we were surrounded and every head was combed. Every face was washed. Little girls had on freshly ironed dresses. Little boys had been slipped into clean, neat shirts. They were a smiling and happy lot.

But, as a specialist in health matters, I could not help noticing that most of them appeared small, fragile and undernourished. The Defenders organization tries to minister to both the physical and spiritual needs of its converts. It is a herculean task. For one thing, a steady stream of clothing is packed in huge boxes and shipped to the fields for distribution.

After completing our visit to Mayaguez and the three outlying Chapels, we started the trek back to Rio Piedras, again making stops along the way ... but the memory of those longing eyes remains, and also the lessons in faith and the words, "In the beginning was the Word."

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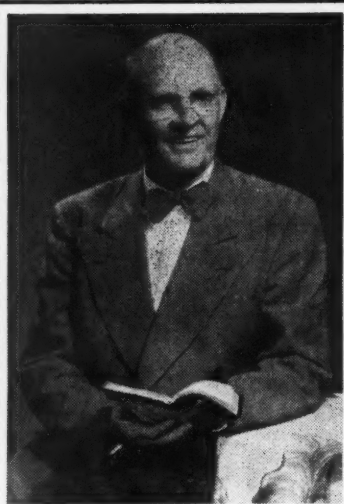
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DR. MILLER has written many books, and this one is sure to rank with his best. It represents a great deal of research and many contacts with mission fields.

More than 130 stories of remarkable answers to prayer have been assembled. Those who leave the comforts of home to labor on far flung missionary frontiers, are often faced with problems and dangers difficult for those remaining behind to visualize. Prayer, therefore, becomes a necessity in "the regions beyond."

Missionary literature is replete with records of answers resulting from such exertions. It has often happened that a check on dates, and even hours on the clock, have disclosed the fact of an-

swers being processed among friends in the United States at the very time when missionaries on foreign fields were spreading special needs before God — reminding all parties concerned of the omniscience and omnipresence of the Holy Spirit.

Dr. Miller has chosen his stories with great care, from many different parts of the world, and arranged them in orderly sequence under the following headings:

1. Prayer Provides Food, Shelter and Land.
2. God Answers Prayer Concerning Financial Needs.
3. Remarkable Deliverances Through Prayer.
4. Divine Guidance in Answer to Prayer.
5. Answered Prayer for Protection.
6. Prayer and Animals on the Foreign Field.
7. Prayer Controls the Elements.
8. Divine Interventions Through Prayer.
9. Prayer and Soul Winning.

"God's timings are never at fault," says Dr. Miller. "Whatever process the heavenly regions use for noting needs, they are never late."

The year 1857 found Hudson Taylor nursing a fellow missionary who was dying of smallpox. Death finally took its toll. Thereupon, authorities ordered Taylor to burn all the garments he had worn while nursing. This left him utterly destitute of clothes. He went to his knees. A box of clothing arrived immediately and unexpectedly.

Some of Dr. Miller's stories, like this one, are lifted out of the past. Others are of recent origin. They are grouped according to the nature of experiences recorded, rather than geographical locations.

★ ★ ★

THE CHAPTER entitled "Prayer and Animals on the Foreign Field" is unique, different from any other piece of missionary writing ever penned. Dr.

Miller deserves special thanks for the research and collating it represents.

Xidedevela lived near Pakule, deep in Africa, not far from the Indian Ocean. She became a Christian convert and renounced the witch doctors. Waking one morning, lion tracks were clearly seen 15 feet from where she slept under an open sky, during jungle travels. Natives sensed that she had been divinely protected and responded favorably to her testimony regarding saving grace.

The extraordinary behavior of a dog brought a revival to a community in China. Dr. C. T. Studd found himself at the mercy of crocodiles on the shores of Lake Albert, in the Belgian Congo, and was miraculously delivered. Adoniram Judson was saved from an attacking lion in Burma when, humanly speaking, there appeared to be no hope.

Missionary John Garlock, deep in Liberia was confronted with a vision of another friend laboring some distance away. He saw distress written all over his friend's countenance, as if in dire need of help and protection.

"I fell on my face," said Garlock, "and lifted my voice to God. I asked God, whatever the need of my friend, to undertake, deliver and spare his life. I prayed through, until I had the assurance in my soul that God had answered."

Within a few days the missionary met his friend and asked what had taken place on that memorable night. Replied the friend:

"I was lost deep in the jungles, not knowing which way to turn. I could see the fiery eyes of the wild animals, and in my distress I called on God to save and deliver me. I could hear the lions roar, and even hear them crunching the bones of animals they had slain. Yet they did not come near me. God delivered!"

Missionary Garlock adds this note: "Those lions that night killed a number of cattle of the natives who lived nearby. But they dared not touch my friend about whom God threw a wall of protection."

The stories, so carefully selected and well-edited, bring to light the spirit and method that have made Christian missions a great and powerful force in the earth. If there is a tendency these days to substitute the *Social Gospel* for the *Supernatural Gospel*, Dr. Miller's literary efforts will help to revive faith in the latter.

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SUNDAY SCHOOL

LESSON NUMBER ONE

February 19, 1956

LIFE DEMANDS DECISIONS

Luke 18:18 to 19:10.

MEMORY TEXT: "Choose you this day whom ye will serve ... but as for me and my house, we will serve the Lord." Joshua 24:15.

The general plan and pattern of the lesson is as follows:

- A. A rich ruler makes a wrong decision. Luke 18:18-24.
- B. A blind beggar makes a right decision. Luke 18:35-43.
- C. A tax collector makes a great decision. Luke 19:1-9.
- D. The Son of man is come to seek and to save that which was lost. Luke 19:10.

(1) THE KEY WORD OF THE LESSON IS "CHOOSE."

Three men stand before us in today's lesson, each of whom made an important choice — a rich ruler, a blind beggar and a tax collector. Taken as a whole, the text reminds us that man is endowed with the elements of free moral agency. He has the power of choice and can say Yes or No, accept or reject.

Three pivots, on which important decisions were made, project themselves into our thinking:

(1) A pivot of selfishness which caused a man of wealth to turn *from* Christ. (2) A pivot of need which caused a man of poverty to turn *toward* Christ. (3) A pivot of concern which caused a man of means to *seek* Christ.

The "ruler" was a synagogue leader. Jesus detected sham and ostentation in his words of approach, "Good Master" and administered a mild rebuke. "What must I do to inherit eternal life?" This inquiry suggests that the man had heard Christ teach on the kingdom of God at some previous time.

Reference is made to five of the Ten Commandments, all of which were ethical, regulating man's behavior with his fellow men. "All these have I kept from my youth up." Thereupon Jesus saw a transcendent attachment that bound the man, like strong fetters, to mundane levels.

These chains needed to be broken. Hence the four imperatives: "sell,"

"distribute," "come" and "follow." Faced with the most important decision of his life, the man made a wrong, a tragic, choice.

(2) THE KEY VERSE IS LUKE 19:10.

"For the Son of man is come to seek and to save that which was lost."

Blind Bartimeaus took his usual position at the roadside, on this eventful day, begging of those who passed by, entering Jericho. The thing which made this day different and more wonderful than any other day in the man's life was the fact that he saw Jesus.

Bartimeaus heard the roar of many voices and the thud of many feet. What could it mean? "And hearing the multitude pass by, he asked what it meant." Learning the truth, he began to shout, calling upon Jesus at the top of his voice. When ordered to keep silent, he shouted the louder. Thus the poor helpless creature made the greatest decision of which anyone in this life is capable. He sought Christ. Christ sought him. And they were made one forever.

It was a quick decision, produced by an impulse, through which the destitute man placed himself in the path of blessing. Jesus was glorified because the incident made Him the Good Shepherd, seeking the *one* helpless, wounded sheep, lost in the darkness of night. The experience fits perfectly the parable of the ninety and nine, portraying our Lord as the seeking Saviour.

(3) THE KEY FACT: A SMALL MAN MAKES A BIG DECISION.

Another man in Jericho was, the same day, transformed by making a right decision. His name was Zacchaeus (which means "pure" or "just"). He was a publican or tax collector, a profession generally fraught with theft,

deception and fraud — but his claims to honesty (see verse 8) were not challenged. He appears to have been an exception.

Zacchaeus tried to get a look at Jesus, but being "little of stature," was jostled about, pushed aside and kept in a position where he could not see over the heads of the crowd. Finally, he decided to run ahead, climb a sycamore tree (our mulberry), and wait for Jesus to pass beneath its branches.

One writer says: "There is something ridiculous about this scene — a grown man perched like a chicken in a tree, which must have caused Luke to smile when he described it."

No effort to make contact with the Saviour is ever wasted. Zacchaeus was rewarded. Jesus went home with him. Life is made up, in large measure, of decisions. We are constantly confronted with choices. The greatest and most important of all, comes when men, women and children are brought face to face with Jesus — like the ruler, the beggar and the businessman of today's lesson. Destiny is determined by the direction chosen at that time and place.

LESSON NUMBER TWO

February 26, 1956

BEING FAITHFUL WITH FINANCES

Luke 16:1-31. Luke 19:11-27.

MEMORY TEXT: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." Luke 16:10.

The general plan and pattern of the lesson is as follows:

- A. Success is stewardship. Luke 16:1-13.
- B. Failure in stewardship. Luke 16:19-31.
- C. Stewards good and bad. Luke 19:12-36.
- D. Christians are expected to put kingdom interests above everything else. Luke 19:13.

(1) THE KEY WORD OF THE LESSON IS "POUNDS."

Today's lesson deals with stewardship. We have before us three parables: the unjust steward, the rich man and Lazarus, and the pounds. Each has to do with the stewardship of money and the importance of making investments in this life that will produce dividends for eternity.

Someone has said: "Christian stew-

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ardship is not man's plan for raising money; it is God's plan for raising His children." Stewardship is both a privilege and a responsibility. It places the Christian in the position of saying: "Because I have received, I must give. God has an investment in me and I must see that He realizes a return."

At first glance the parable of the unjust steward appears difficult of analysis. Some commentators have even passed it by. They could not understand why the central figure, a rascal, should be given the commendation of his employer.

The problem finds solution when one considers the basic fact of the story (see verse 8), namely, that the steward was not commended for his sharp business practices, but for cleverness.

Jesus presented him as an example to be emulated, not because of the way he handled money, but because he was astute, shrewd, resourceful, realistic, clever, and capable of planning intelligently for the future. These are recognized as essential qualities for efficient stewardship.

(2) THE KEY VERSE IS LUKE 19:13.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

The second parable (Dives the rich man, and Lazarus the beggar) is a story of contrasts. One enjoyed sumptuous plenty. The other endured stark poverty. One lived in a mansion with gates, ate choice foods and had servants. The other was laid daily outside the mansion to eat garbage dumped through the gates, his body covered with sores licked by dogs, the town scavengers.

Both men came to the end of this life. The poor man entered bliss. The rich man entered torment.

We have before us a record of failure in stewardship due to selfish interests. Dives lavished his wealth upon himself and the things of this passing

world. He manifested no interest in eternal values. He had much but accomplished little of significance.

Stewards need to know how to make wise investments of time, effort and money to produce results for eternity. They are representatives of the owner who is temporarily away. They are expected to "occupy," and transact kingdom business profitably. Dives produced nothing of enduring value because he was shortsighted. He lived only for the *here* and lost the *hereafter*.

(3) THE KEY FACT: CHRISTIANS ARE KINGDOM OCCUPANTS.

The parable of the pounds follows the report of Christ's visit to Zacchaeus' home and may have been spoken to guests assembled there. The reason for the message is stated: "Because he was near to Jerusalem."

He had just described the tragic events which awaited Him. The drama was scheduled to be enacted at Jerusalem. Following this, the period anticipated by the parable of the pounds (between His first and second comings) would begin.

His followers were expected to transact Kingdom business and "Occupy till I come." The nobleman who went into a far country was the Christ. The servants receiving pounds for investment during His absence were Christians.

Most of the servants made wise use of the money and were able to report results. But one man, upon whom the spotlight lingers, buried his pound in a napkin, or "sweatwiper" — for which he, as a lazy person, had no need. The returning nobleman was disappointed and displeased with him.

Jesus has left on deposit with us a body of precious Gospel truth, pounds more valuable than silver and gold, for investment. We must not appear before him with empty hands (or dirty hands for the unprofitable servant had buried his money in the ground).

LESSON NUMBER THREE

March 4, 1936

THE WEeping CHRIST

Luke 19:28 to 20:47

MEMORY TEXT: "If thou hadst known, even thou, at least in this day, the things which belong unto thy peace!" Luke 19:42.

The general plan and pattern of the lesson is as follows:

- A. Christ faces Jerusalem and Calvary. Luke 19:28.
- B. Christ weeps over Jerusalem and pronounces judgment. Luke 19:40-44.
- C. Christ makes His Triumphant Entry into Jerusalem. Luke 19:29-38.
- D. Christ answers His enemies. Luke 19:39-40.

(1) THE KEY WORD OF THE LESSON IS "WORKS."

The events of today's lesson are centered in Jerusalem. They find Jesus entering upon the last week of His earth life, preceding Calvary. He knew what awaited Him, but the disciples had not fully grasped the situation. Five important incidents are described in the text:

(a) Jesus' Triumphant Entry into Jerusalem, (b) His lament over the city, (c) His condemnation of money changers in the Temple area, (d) His growing conflict with the Jews and (e) His prophetic statement regarding coming judgment upon Jerusalem.

Pilgrims were pouring into the city, many from distant points, for the Passover festivities. The acclaim which Jesus received indicates that His fame had spread abroad. They were charmed by His words and *works*. "The whole multitude began to praise God for all the mighty works that they had seen."

Hitherto He had discouraged demonstrations, not wishing to raise the ire and jealousy of the Talmudic leaders more than necessary. But, with the end of His ministry in sight, He began an opposite course. Entering Jerusalem for the last time, prior to the final death march to Calvary, He went with the regal dignity, to the accompaniment of glad Hosannas, on a carpet strewn with garments and tender branches.

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The Jewish leaders hated Jesus and would have struck Him down, then and there, had it not been for His popularity. Back of their animosity was the Talmud, an immoral document comprising an accumulation of writings by rabbis starting centuries earlier in Babylon.

It was this satanic code that caused the Jews to reject Christ. The Talmud was completed in the fifth century A.D.. To this day, every rabbi is required to master its anti-social and criminal contents.

(2) THE KEY VERSE IS LUKE 19:41.

"And when he was come near, he beheld the city, and wept over it."

The background to this passage may be summarized as follows:

Luke says, "He went before, ascending up to Jerusalem." The previous chapter placed Him in Jericho. Leaving there, moving toward Bethany and Jerusalem, He made a comparatively steep climb, ascending up to Jerusalem.

Bethany, on the southeastern slope of the Mount of Olives, was like a stone's throw from Jerusalem. Jesus spent His last nights there, in the home of His friend Lazarus.

Leaving Bethany, He instructed the disciples to bring Him a certain colt. This was done and the procession was soon moving in the direction of Jerusalem. Then began "the descent of the Mount of Olives."

At one juncture of the trip, our Lord reached an elevation across the narrow Kidron Valley which brought the city, built on several hills, clearly into focus. It seemed to suddenly rise out of a deep valley. At this vantage point He wept.

The word translated "wept" comes from the Greek *klao* and means "violent weeping" or to "wail." The tears shed on that occasion were not ordinary tears! They were the physical expression of an emotional crisis that broke the Saviour's heart.

Jerusalem, in so many ways a favored city, was in the act of rejecting the Son of God. It was under these circumstances that the words of today's Memory Text were spoken. The "things" mentioned therein, referred to the things of Christ!

(3) THE KEY FACT: JUDGMENT FOLLOWS REJECTION OF CHRIST.

At the end of the Triumphal Entry, Jesus entered the Temple area and purged the premises of money changers who had reduced the place to the level of a modern pawn shop. Caiaphas, high priest of the Sanhedrin, and Annas, his father-in-law, were the bosses of a completely corrupt religio-political machine.

They made enormous sums from the sale of animals and birds for sacrificial purposes. Refusing to accept anything but Jewish money, they operated an exchange, which netted an additional flow of profits. When Jesus upset their tables He upset their business! So they conspired to kill Him.

Talmudic leaders (Pharisees) came out from Jerusalem, halted the procession and demanded that the demonstration be terminated. To which Christ replied: "I tell you that, if these should hold their peace, the stones would immediately cry out."

Dr. R. C. H. Lenski says: "This is usually understood as proverbial language, saying that Jesus must this day be welcomed. The reference to Habakkuk 2:11 certainly corroborates neither idea. Jesus speaks prophetically of a time when 'these' shall indeed cease their acclaim, and then the lifeless stones shall 'yell' with piercing shrieks, when not one stone is left upon another in Jerusalem itself. That yelling will be the voice of judgment for rejecting the Messiah-King. These Pharisees by wanting the disciples to be silent were asking for this yelling of the stones to begin now already."

Judgment swift and terrible came upon Jerusalem exactly as Christ prophesied. (See Luke 19:43-44). The Talmudists succeeded in so antagonizing the Romans that armies were sent under Titus, and after a siege that lasted five months, the whole city was sacked, not one stone was left "upon another," and approximately a million lives were lost. The city fell on September 8, A.D. 70.

Those who falsely accused Christ of opposing the Romans, were slain by the Romans. "Whoso diggeth a pit shall fall therein." Proverbs 26:27.



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LESSON NUMBER FOUR

March 11, 1956
THE DIVINE HAND
IN HISTORY
Luke 17:20-21; 21:5-38.

MEMORY TEXT: "Heaven and earth shall pass away: but my words shall not pass away." Luke 21:33.

The general plan and pattern of the lesson is as follows:

- A. Jesus predicts events at close range. Luke 21:20-24.
- B. Jesus predicts events at long range. Luke 21:7-19.
- C. Jesus predicts events to occur at the time of His return. Luke 21:25-27.
- D. Jesus admonishes His followers to watch and pray. Luke 21:28.

(1) THE KEY WORD OF THE LESSON IS "SIGNS."

The opening part of today's lesson finds Jesus teaching in the Temple area. The discourse was primarily prophetic. His prediction of catastrophe stirred the interest of those who heard Him. They asked two questions which elicited two answers.

Matthew reported the same incident and his record of the questions is identical in substance, but clearer as to wording: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Jesus answered the first question by announcing the early destruction of Jerusalem and the Temple. The building would be so completely destroyed that men could not expect to find in the rubble one stone left upon another. Jewish double-dealing provoked the Romans and caused them to send armies which reduced the city to ashes. Josephus estimated the dead at over a million, with the captives numbering ninety-seven thousand.

Jesus answered the second question by anticipating the sweep of the centuries, in the age ahead, destined to culminate with His return. "When ye shall see these things." What things? Wars and rumors of wars. Nation rising against nation. Earthquakes, famines, pestilences, fearful sights, great signs from the heavens. (See Luke 21:25-26) "And then shall they see the Son of man coming in a cloud with power and great glory."

(2) THE KEY VERSE IS LUKE 21:33.

"Heaven and earth shall pass away: but my words shall not pass away."

Jesus speaks with authority. No one can expect to successfully challenge the validity of His words. A tablet on the Bible House in San Francisco passed through the earthquake and fire unharmed, bearing the message, "The word of the Lord endureth forever."

A trader passed a converted and educated cannibal, who was reading the Bible, and said to him: "That book is out of date in my country." To which the transformed native replied: "If it had been out of date here, you would have been eaten long ago."

(3) THE KEY FACT: JESUS EXHORTS US TO WATCH AND PRAY.

"Watch ye therefore and pray always, that ye may be accounted worthy to escape." Luke 21:36.

Judgment is both present and future. To live a holy life is to be insulated against it, both here and hereafter.

In the eighteenth century an effeminate half-witted Louis ruled France, a murderess ruled Russia, a Frederick II made his Prussian court a fortress of infidelity, in England there was a smutty literature, a corrupt society, gamb-

ling, drinking, and a general saturnalia of disgusting sin.

"England was saved by a religious revival. But for Europe that epoch ended in the thunderclap of the French Revolution, and amongst those frivolous and atheistic kings the people, says Lacordaire, which had followed in the wake of their corruption, to feed upon its offal, flung away the head of a king, shorn off by the ignoble axe of a machine. The boast of liberty ended in a reign of terror, with the boast of humanity in Paris drunk with blood; the boast of virtue in the desecration of churches by blasphemous obscenity, and the worship of a harlot on the polluted altars of Notre Dame. Nor are our warnings a century old. The Scripture says that when God's judgments are in the world, nations will learn wisdom." — F. W. Farrar. (From Tarbell's Guide)

Watch. Beware of sleep. This is a drowsy world; or rather, it is a world fast asleep in sin. Many things in the present day tend to lull us asleep; worldly prosperity, comforts, luxury, freedom from danger, want of persecution. We are in danger of being overcome by these opiates, these soporifics of the evil one. Therefore, let us watch. Let us be ever on our guard against the drowsiness that is constantly overtaking us. Let us beware of being led into this by pleasure, or covetousness, or vanity, or love of ease. Let us watch!

Pray. While watching, let us pray. Let us watch upon our knees. A watching time should be a praying time. It is to more than merely keeping ourselves awake that the Lord calls us. Pray, pray always, or literally: in all times and seasons; not yesterday only, but today; not in adversity only, but in prosperity; not in the day of bereavement, and terror and weariness, but in the time of security, and comfort and peace. Pray without ceasing.

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APPLES OF GOLD

AMERICA must be an island of Christian faith and freedom in a sea of atheism and slavery. And more than an island — a lighthouse.

—Paul Harvey.

Prayer's greatest results are not in the realm of nature, but in the realm of human nature.

—Gaston Foote.

Mere sorrow, which weeps and sits still, is not repentance. Repentance is sorrow converted into action, into a movement toward a new and better life.

—Marvin Richardson Vincent.

The hypocritical Pharisees were dead before their bodies died; so are most men today.

—Frank S. Mead.

Keep your eyes on God and your fears will vanish.

—Gaston Foote.

The effectual fervent prayer of a righteous man availeth much.

—James 5:16.

There is no use asking God to do things you can do yourself.

—Dwight L. Moody.

Strike from mankind the principle of faith and men would have no more history than a flock of sheep.

—Bulwer Lytton.

Prayer is not an easy way of getting what we want, but the only way of becoming what God wants us to be.

—Studdert Kennedy.

Prayer cheers the heart and clears the brain.

If I could hear Christ praying for me in the next room, I would not fear a million enemies. Yet distance makes no difference. He is praying for me.

—Robert Murray McCheyne.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day.

—Abraham Lincoln.


Prayer's persuasive power puts Omnipotence in operation.

No day is well spent without a talk with God.

Avoid a questioner, for he is also a tattler.

When a fool opens his mouth, you can see right through him.

Running people down is a bad habit, whether you are a motorist or a gossip.



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Before you put your tongue in high gear, be sure your brain is running.

It is well to remember that mansions in the sky cannot be built out of mud thrown at others.

Before you flare up at anyone's faults, take time to count to ten — ten of your own.

Talk may be cheap but we often pay dearly for it.

A word and a stone cannot be called back.

Intelligence is like a river — the deeper it flows, the less noise it makes.

Soft answers get many persons out of hard situations.

Gossip is sometimes that which goes in both ears and comes out the mouth greatly enlarged.

Your food shall be your medicine, and your medicine shall be your food.

—Hippocrates.

Intelligence is like a river ... the deeper it is, the less noise it makes.

—Gilcraft.

Be watchful of thy body, if thou would rightly exercise thy mind.

—Descartes.

Reading is to the mind what exercise is to the body.

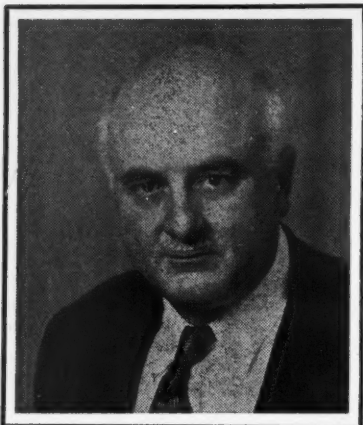
—Joseph Addison.

Every man is a volume, if you know how to read him.

—Canning.

Thoughts are but dreams till their effects be tried.

—Shakespeare.



FACTS ABOUT RA - MANA

DR. GERALD B. WINROD

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."
III John, verse 2.

WE REGARD Defender readers collectively as a family of spiritually minded, Bible believing Christians connected by fraternal ties, co-workers in religious bonds. No reader is considered just another subscriber!

A sense of editorial responsibility rests with us to render the greatest possible service at both spiritual and physical, eternal and material, levels. Because of sincere and successful efforts in directing readers to cures for bodily ailments heretofore regarded as incurable, there is a tendency in some circles to regard the Defenders as a medical organization. This is a mistake.

But being in possession of information along these lines, we feel a responsibility for passing it on to others. Ample precedent exists to support this position. Christianity has always been concerned with both the temporal and eternal welfare of its adherents.

The miracles of our Lord bring this fact into focus. Those who bear His name in the present age may not expect to exercise the great power He exercised, but they can feel some of the same compassion for those who suffer.

★ ★ ★

AGREEMENT exists among authorities who have gone into the subject that many diseases which afflict modern man, rise from nutritional problems. The requirements of the physical body are not being properly met.

Food supplements and certain types of vitamin products have become a necessity. Gauging results from testimonials sent in by Defender readers, a far-reaching service has been rendered by past editorials calling attention to the desert product known as RA-MANA-B COMPLEX.

There are many fine vitamin preparations on the market, and several of them are made available to Defender people, as is Ra-Mana, through the advertising columns of the magazine.

It seems paradoxical, but human beings live by dying. Forces are at work repairing damage and replacing worn out cells. The whole body experiences constant change. Even bones and teeth, the most rigid portions of the organism, undergo replacement. It is to be questioned if there now exists in your body a single cell that was there seven years ago.

Substances needed for the propagation of life are not manufactured by the flesh. They must be acquired from the outside through food taken into the mouth. This calls for conscious selection. If the task is neglected, or the wrong kinds of food chosen, the body suffers and disease strikes.

A well-known writer on health subjects says: "At first and perhaps for a period of time, your body may repair and replace damage due to your oversight or carelessness or inability to provide what it requires. But in time the effect of these lacks will reflect themselves in disease."

The human body does not manufacture the vital substances essential to the life of its millions of cells. It has no method for making such minerals as calcium, iron, potassium and salt. It cannot make such vitamins as B-1, B-2, niacin or the many other essential substances found, for instance, in Ra-Mana.

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NEW LIFE, DEPT. D-26 ROWAN, IOWA

Only to a very limited extent is the human mechanism able to manufacture amino acids so essential to health and cell reproduction. Yet the absence of these vital substances produce severe and serious consequences.

These building materials are not to be taken one day and ignored the next. They are food supplements, not medicines. Because the body has no means for storing them, new supplies are needed every day.

Increasing numbers of people, coming to understand these things, are planning their food budgets accordingly. They are taking into account the daily need of nutrient factors. This has been described as "good sense" and "health wisdom."

★ ★ ★

THE MARCH 1955 edition of the *Journal of the American Medical Association* carried a valuable editorial on this subject, from which the following is quoted:

"In many parts of the world large segments of the population subsist on grossly inadequate diets. A hungry man is primarily interested in satisfying his hunger. He knows nothing of the nutritive components of common food stuffs and does not realize that one essential nutrient cannot replace another and that if a single nutrient is omitted the body cells that require it remain 'passive spectators' and leave the table still hungry.

"Deficiency diseases may occur (1) in persons who because of poverty or whim get a faulty diet (2) persons with organic disease and (3) persons addicted to alcohol.

"That studies of human nutrition will continue to bring to doctors fundamental knowledge about the prevention and treatment of disease cannot be doubted. Spies (Tom Spies, M.D., Birmingham, Alabama) and his co-workers believe that diseases are chemical in origin and that they can be chemically prevented and corrected. They have gone a long way toward proving their contention."

The problems of advancing age and the nutritional requirements of elderly people is known as the study of "Geriatrics." The role of nutritional supplementation seems quite clear here.

A summary of remarks by W. C. Martin, M.D., one of the best known figures in the field of preventative medicine, offers food for thought. He says: "When we learn to eat day after day, month after month, year after year, all the essential nutrients a higher degree of health will result; there will be a marked decrease in the degenerative dis-

eases, and a prolonged healthy life span will follow. Progress of the Science of Nutrition and growing knowledge of vitamins places the physician in possession of facts that enable him to prevent and control the ever increasing danger of degenerative diseases in geriatric patients." (Quoted from Essential Nutrition in Geriatrics, International Record of Medicine, September 1953.)

★ ★ ★

PRACTICAL considerations of Ra-Mana as a food supplement are predicated upon specific factors involved in nutritional diseases. Our attention must for the present be confined to certain B-Complex vitamins found in Ra-Mana. All essential vitamins of the B-Complex group, known to have importance in human health and nutrition, are in this Formula. Three deserve special consideration:

Vitamin B-1 which is also known as Thiamine; Vitamin B-2 which is also known as Riboflavin ... and the Vitamin Niacin or Niacinamide.

An important source of information regarding these three vitamins is the volume "Essentials of Nutrition" by two Columbia University professors, Sherman and Lanford. The following facts are taken from this reservoir ...

Vitamin B-1 is the anti-neuritic substance but has at least three other more or less specific functions. It is essential to growth. It has an important part in the maintenance of appetite. It is concerned in at least one stage of carbohydrate metabolism (sugar utilization).

A deficiency disease known as Beriberi first brought Vitamin B-1 into prominence. This is primarily a nerve disease and usually appears first as a weakness and loss of neuromuscular accommodation in the feet and legs as well as equally in both sides of the body. In formal terminology it is a "multiple peripheral neuritis."

Sherman and Lanford show that a definite need for more than commonly accepted amounts of Vitamin B-1 exists. This report portrays symptoms of impairment of emotional stability and mental and physical efficiency weeks and months before the so-called "frank deficiency" disease of Beriberi appears. They state that human requirements cannot be judged on the small amounts needed to prevent Beriberi, but larger amounts are required to prevent much earlier signs of nervous disorders.

An examination of the Ra-Mana Formula shows it to be high in Vitamin B-1 values.

The two other vitamins now in focus are Vitamin B-2 (or Riboflavin) and Niacin (or Niacinamide).

Riboflavin is necessary for maintenance of bodily defense powers against disease. Dr. Spies and his co-workers are quoted by Sherman and Lanford as reporting a deficiency of Vitamin B-2 as probably the most frequent of dietary diseases amongst children. Some of the symptoms such as eye sores and cracking lips have been observed in people of all ages.

Other work and research indicate that even persons who chose their food at will from a satisfactorily supplied table, may show typical symptoms of a shortage of this vitamin. In the restoration and building of blood cells and hemoglobin regeneration, Riboflavin has been given a position of great importance.

An examination of the Ra-Mana Formula shows it to be high in Vitamin B-2 values.

The word "Pellagra" invariably appears in the medical vocabulary when Niacin, the third vitamin of the present series, is being discussed. This term signifies a rough or inflamed skin. Victims of this deficiency usually suffer not only skin trouble but also mental or nervous disorders or depressions, and often severe disorders of the digestive tract as well as ulceration of the mouth. Authorities of the United States Public Health Service state that many suffer from this disease, which is associated with a particular lack of Niacin.

An examination of the Ra-Mana Formula shows it to be high in Niacin values.

★ ★ ★

RA-MANA (the word means Sun Magic) contains certain natural, pure,

clean, vital ingredients not in other food supplements. Its basic substances have their origin in desert lands of the great southwest.

Indians of the desert and the plains used Yucca, Cactus or other plants in their search for health. Research has demonstrated that their medicinal achievements included cures for heart ailments, which kept the organ pumping often far beyond the age of a hundred. Mr. Robert S. Martin, president of the Ra-Mana Company, is part Indian.

There are reasons for believing that Ra-Mana is called Sun Magic because it contains in its base, herbal extracts known to Indian lore centuries before the white man.

In concluding this discussion of a very wonderful and potent product of nature, it seems pertinent to quote from a recent testimonial by a well-known Minister of the Gospel:

"I never expect to be without Ra-Mana as long as I live, assuming that this liquid food supplement will be permanently available. However, I took it daily for three months before being able to notice a 'lift.' Then something marvelous struck me — with the result that my physical and mental powers seem to be undergoing a change, a far-reaching change, for the better. I am preaching the best sermons and doing the most important writing of my life as the result."

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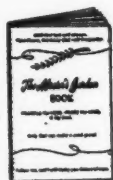
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